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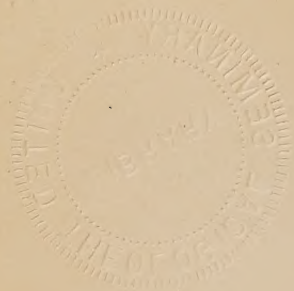
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Vol. XV

JANUARY, 1930

No. 1

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JUL 9 1957

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WILBERT W. WHITE, *President*

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THE FIRST QUESTION

"WHO ARE ITS WRITERS?" is about the first question an experienced reader asks with respect to any publication. The writers make the periodical.

THE BIBLICAL REVIEW has been blessed in its contributors. It has sought men who have possessed knowledge and were gifted in its interpretation—two quite different things. That it has succeeded is sufficiently attested by such names as are found in the list below, to which additions are constantly being made.

The standing of the quarterly is very largely due to the scholarly company of which these men form a part.

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THE BIBLICAL REVIEW

TWO DOLLARS A YEAR

That God is, is patent to all who reflect on the order and design of the universe; but what God is requires that further and fuller revelation which came to Paul in and through Christ.

—R. BIRCH HOYLE
in this issue.

THE BIBLICAL REVIEW

QUARTERLY

Vol. XV

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EDITORIAL

THE APPLICATION OF THE INTELLECTUAL POWERS TO religion is necessary, but there is a tendency now toward their disproportionate use. Christians are becoming extremely wary about the emotional, though it is apparent that many fail to discriminate between emotional and spiritual. For this reason any utterance of the predominantly "inspirational" kind is likely to be slighted, if not regarded with frank disfavor. But people need to be brought to feel, as well as to see, the import of certain things.

Prayer is a subject about which volumes have been written and spoken in late years; yet prayer remains quite largely the church's "lost art." But it must be regained and given its rightfully great place in Christian life if the church is to recover her vitality and to have a meaning in the world greater than any indicated by tables of statistics.

The short article by Mr. Belden, *The Instinctive Nature and the Practice of Prayer*, deals with both the analytical and spiritual aspects of the subject, but it emphasizes the latter. Starting with a discussion of the instinct to pray, at least at critical moments, which may be regarded as universal in humanity, the author then passes to the efficient practice of prayer. His chief ap-

peal is to our spiritual side, and so might perhaps be classed as inspirational; but it is reasoned and forceful and may bring to the reader's mind and heart some vital things about the prayer life that have been overlooked or forgotten. Such a reminder as this of a chief spiritual duty and opportunity is not lightly to be dismissed.

A PERSISTENT QUESTION WITH RESPECT TO THE SCRIPTURES is that of inspiration. While believers unite in affirming most earnestly that the Bible was inspired by God in such a way as to be in a distinct and unique sense His one great written revelation to men, they differ as to the exact mode of inspiration. Of course firm holders of this or that theory see nothing to differ about; certain verses in the Bible itself clearly settle the matter. The more thoughtful students, however, speak with some caution, not feeling sure that God Himself has seen fit to reveal all of His processes, though asking man to accept the results.

Although belief in any particular mode cannot be made an acid test of one's faith and right to Christian fellowship, yet lovers of the Scriptures find the whole subject of sufficient importance to lead them to welcome anything that may shed light on it. Mr. Hoyle's paper, *Philo on Inspiration*, will strengthen faith in inspiration and emphasize the Spirit's work therein, whether the mode is left a mystery or not.

At the outset Philo's response to man's universal desire to know more about God and His ways of dealing with men is briefly set forth, and the rest of the space is given to Philo's views as to who experience the inspirational work of God, what the experience is, how far Philo himself had it, and how his experience of the Spirit compared with Paul's. On the latter point it might be

said that the main point in the paper is this comparison of the Philonic and Pauline utterances on the subject. The effect of Greek thought on Philo's thinking is shown, as also his less complete resources for dealing with the question as compared with Paul's. Through the outpouring of the Spirit upon believers now "the veil grows thin," and "the glory of God in the face of Jesus Christ" shines through.

ITALY IS FOR THE MOMENT THE CENTER OF ATTENTION for students of religious and educational affairs. This double interest is more than a coincidence, for it is slowly coming to be perceived that religion and education cannot be divorced if the best culture is to be attained, and recent events in Italy have brought the question of their proper relation again to the front.

Dr. Tagliatela, a distinguished leader in Italian Protestantism, in *The Problem of Italian Education*, writes as a native student of the history and facts relating to his subject and also from intimate personal experience. It may be added that this exceptionally clear and informing article has been written in English, and so has escaped the uncertainties of translation.

After a sketch of Italian history in recent centuries, as it bears upon his subject, the author takes up the country's educational problems under conditions in the late past and the present. "When, where, and how," he asks, "was Italy to face and solve the problem of education?" His answers reveal the unfavorable influence of the Roman Church upon educational progress; not that it was actually opposed, but that it was narrowed, hindered, and directed toward the interests of the church as such. Nevertheless, there was in the keen Italian mind a deep native hunger for truth and culture, as well as

for liberty, and there appear here many names of men notable in keeping these aspirations alive and in contributing toward the present more favorable situation.

Comparatively few American students are really aware of Italy's contribution to literature and learning, and one of the valuable features of this paper is the glimpse it affords into this attractive field. Altogether, it is not only informing upon a very important situation of our day, but shows a refreshing scholarship and stimulates to reflection.

ESCHATOLOGY HAS ITS PROPER PLACE IN THE CHRISTIAN system of doctrine, but in large sections of the church it is almost entirely neglected. Various reasons might be offered to account for this, and one at least would be the distortion by extremists of the Scriptural teachings upon the last things. Lest they stir up persons of this kind, many sound Bible students avoid public testimony on the doctrine of the Lord's return, even though they regard it as important.

Nevertheless we do have some very thoughtful deliverances in this field, one of which Dr. MacInnis gives under the title, *Israel—the Fulfillment of the Promise*. This is an endeavor to answer the question, whether or not there is to be a literal earthly restoration of the Kingdom of Israel, with our Lord as King upon the throne of David. Many who look for the premillennial return of our Lord confidently expect certain prophecies of the Kingdom to be fulfilled in this way, quite literally. Others, of the same general faith as to the Lord's return, believe that the Kingdom prophecies as yet unfulfilled by Christ's first coming will find full realization in a spiritual Israel that has succeeded the earthly.

Dr. MacInnis holds the latter view. Realizing that this important difference of interpretation has provoked sharp controversy, he refuses in this treatment of the question even to refer to opinions held by those who are debating the matter, but seeks to establish his position solely through the Scriptures. Judgment as to the soundness of his case is left to the reader, but we commend the spirit and the ability with which he conducts his argument.

ONE OF THE MOST SIGNIFICANT RELIGIOUS MOVEMENTS in late years is that known as personal evangelism. Its significance lies quite largely in its hope of reviving the lay sense of responsibility for advancing the cause of our Lord. It requires no scholarly knowledge of the great evangelical revivals of the past to discover the vital part played by the laity. Humanly speaking, there have been times when the layman has saved the church. Leaders know that, if the church is to be aroused from her present lethargy and become aggressive and triumphant again, the layman must realize both his duties and his possibilities.

Perhaps we have thought of personal evangelism as chiefly a method for the cities. Is it practical for rural sections? Dr. McLaughlin answers this question, in *Visitation Evangelism in the Country Church*, out of a long and rich experience, both as a successful country pastor and lately as the director of the country church work in his denomination. In this paper he covers present conditions and the methods necessary to meet them, drawing freely from his own personal observations in the country pastorate and from his more recent studies of rural problems. There is nothing revolutionary or spectacular in his counsel. If his advice seems to be

elementary it must be remembered that he has in mind a social group that deals in simple and direct terms about practical things.

This is not an article for the ambitious young pulpiteer who endures a rural parish merely as a starting place for reaching a city congregation of cultured people. But it is rich in suggestion for the man who rejoices to find himself in a needy field where there is much to be done, and where patient well-doing will one day bring in a harvest.

THE BOOKS REVIEWED IN THIS NUMBER ARE AS FOLLOWS:

The Gospel According to Saint Mark.—Blunt.

The Humanity of God.—Buckham.

A Preface to Morals.—Lippmann.

The Church in History.—Nagler.

Babylonian Life and History.—Budge.

College Organization and Administration.—Reeves and Russell.

R. M. K.

THE INSTINCTIVE NATURE AND THE PRACTICE OF PRAYER

By REV. ALBERT D. BELDEN, B.D.

PRAYER may be simply defined as the appeal of the soul to God. This definition has the double merit that it emphasizes the petitionary element never entirely absent from true prayer, and yet covers also that type of prayer which is best referred to as communion. For there are many grades of the prayer life, from the instinctive, primitive, and unreasoned cry of the soul in peril or pain, to the lofty musings and meditations of the saint who walks humbly and daily with his God.

The prayer life of man lies rooted in his instinctive recognition of his dependence on some power or being greater than himself. This instinctive and primitive sense of dependence expresses itself involuntarily in times of sharp stress or crisis when one's helplessness is brought home to him. Prayer begins in an instinct as fundamental as those of hunger and thirst. In Psalm 107 the Hebrew writer, in a satirical turn of mind, shows us picture after picture of folk in trouble, all of them crying naturally and inevitably "unto the Lord in their distress." "When the devil is sick, the devil a saint would be."

During the Great War soldiers again and again assured me that "Out there," meaning the battle front, "we all pray." "Out there we are all religious." Just as surely as an animal cries out in its pain, so surely does the soul feel after God, if haply it may find Him, in the hour of peril. This is why religion can never die, al-

though it may change its forms. Prayer is the heart of religion, and it beats as long as the bodily heart itself. Whilst there is life, there is prayer. Though it may lie dormant and feeble for long it springs into life immediately at the call of a desperate situation.

Confirmation of these assertions may be obtained first, and best, by an appeal to personal experience. What does one know of one's own soul in danger or great need? Second, it may be obtained by an appeal to the universality of religion. Wherever man is found in history he is discovered to be "religious." Wherever he is found on the face of the earth, he is found "worshipping" and possessed by some conception of a Greater Power—a Deity or deities.

It was formerly thought that there were savage peoples without religion at all. It has been discovered, however, that primitive peoples often take great care to hide their religious practices and have thus misled travelers into thinking they have none. There is today no doubt among anthropological authorities that religion is universal. Religion and therefore prayer are thus seen to be natural and instinctive to man wherever he is found, and in this fact we have a strong inducement to believe in the reality of that God to whom the soul of man is thus ever appealing. For, if there were no such God or if He were indifferent, it would be the first instance known to science of Nature providing a universal instinct or impulse for which no possible satisfaction exists.

Here then is a striking and impressive fact, that prayer is fundamental to human nature. Man is so made that he must appeal from his evident limitations to some Greater Power. The memory of his origin, as it were, is built into him and abides with him, and, like the

Prodigal Son in the far country, the sting of ill-fortune or calamity or sharp need causes him to recall his home and the Father who waits to bless and to restore.

Men continue for this reason to pray, even when they feel to the full the logical difficulties that prayer presents. Professor William James says: "We have in these days of scientific enlightenment a great deal of discussion about the efficacy of prayer, and many reasons are given us why we should not pray whilst others are given why we should. But in all this, very little is said of the reason why we *do* pray—which is simply *that we cannot help praying*. It seems probable that in spite of all that science may do to the contrary, men will continue to pray to the end of time." The soul's instinct for God may be crushed and repressed, but in moments of crisis it will find dramatic resurrection. Carlyle was right when he wrote, "Prayer is and remains the natural and deepest impulse of the soul of men."

Now, whatever development prayer may present as humanity rises in the scale of religion, this "instinct" to make appeal to God is itself never outgrown. It may be motivated differently, an increasing sense of "the fitness of things" may change its forms of expression and its rationale, but the practice persists. In this feature prayer is by no means unique among our instincts. The instincts for language and for music begin just as crudely, find constant development towards more refined forms of expression, and continue to be an ever increasing help and delight to human society. It is a far cry from the tom-tom of the savage to a Stradivarius violin, yet behind both is the instinctive passion of the human soul for musical sound. What a contrast between Samson's prayer, "O Lord Jehovah, strengthen me that I may be avenged of the Philistines," and the prayer of

Stephen, "Lord, lay not this sin to their charge"; yet behind both is the instinctive upward look of the human soul to the God who alone is our strength.

We may, therefore, recognize with advantage distinct stages in the prayer life of mankind. It begins upon a physical level and is at first crudely materialistic; it passes on through planes of quite superstitious appeals to God by means of human and animal sacrifices; gradually there enters an increasing moral sense, so that to the prayer of word and of purely mental appeal is added the idea of co-operation with God, an increasing faithfulness in the use of such resources of mind and strength as God has already bestowed on mankind. This increasing moralization of prayer under the dominance of an ever developing idea of God, may be regarded as proof of the divine answer to human appeal. God has been found of those who sought Him. The more men have sought God, the more God has come into human life, literally teaching men "how to pray." So that today we are realizing that true and perfect prayer is achieved only in the perfect correspondence of the soul with God—mind speaking to Mind, heart beating with Heart, will co-operating with Will, life echoing Life. Perfect prayer is indeed "without ceasing." It is a perfect balance of equation between *Orare est laborare* and *Laborare est orare*.

The governing factor in this historical and psychological development of prayer is, of course, the idea of God held by the human mind. Where God is viewed with fear and suspicion prayer is often craven; where His holiness is unrealized prayer is often immoral; where His majesty is obscured prayer is often irreverent; but as His nature becomes more fully revealed as almighty love, so the appeals made by men find im-

provement until, in the presence of the God and Father of the Lord Jesus Christ, they find it impossible to pray other than as Jesus prayed. It is a principle of anthropology that the individual repeats in miniature and in general the story of the race's development, and in the prayer development of the individual life something of this kind is seen.

Jesus manifested His divine wisdom when He insisted upon making fatherhood and sonship the main key to the understanding of religion. In a child's relation to its parent the appeal of the lesser life to the greater begins at birth, and is at first purely instinctive. It passes into a stage of naïve desire for merely material good when the boy's father is just a penny bank or a toy emporium. The child glimpses no moral problem in the father's free supply of all his demands. By the discipline of his unanswered prayers, however, and by the discovery, enriched every day, of his father's will and nature and desires, he learns what to ask for and how to ask for it. His desires and his demands become increasingly reasonable. When his father denies a request he appreciates the reason and its wisdom. Not that there is any sense of bondage regarding petition; he does not cease to ask for things. Even when sharing to the full the fellowship of adult life with his father, he will still feel free to make petitions, but his petition now is motivated intelligently and nobly. It is important to realize that "petition" persists as an element in the prayer life. As a child lives with its father, so, Jesus would have us think, man lives with God in a relation of personal dependence and personal appeal growing purer and richer and sweeter the more he grows in the knowledge of the divine Father.

Such is prayer—the soul's instinctive appeal to God

growing increasingly intelligent and increasingly free as God becomes better and better known. God has become better known—prayer has been crowned with this supreme and vital success.

Now, if our argument thus far has been sound, if the fundamental thing in prayer is the soul's appeal to God, if God is a personal Father as Jesus taught us to believe, and if prayer is natural and instinctive in every potential child of God, then our next consideration and concern must be, not the rationale of prayer, not the clearing up of its logical problems, but its efficient practice.

Undoubtedly it is just here that our failure is greatest. We leave this fundamental instinct of the soul to operate in a too fitful and spasmodic manner. This divine impulse we permit to wander in and out of our consciousness with the changefulness of changing circumstance. Hosts of men and women in full control of their powers fail utterly to grasp and use and develop and explore this supreme instinctive act of the human spirit. Other instincts, such as the two I have mentioned, speech and music, we develop and study and map out and systematize. We discover the laws of their operation, and we bring them to the position of "fine arts." Why should not prayer also be thus lifted out of its primitive condition into a great art of life?

And the great high road to knowledge about prayer is to be found in praying. Did not Jesus say, "Whoso willeth to do the will of God shall know of the doctrine"? Is it not all too sadly true that the folk who are most oppressed by the "problems" of prayer are the people who have least "praying" experience? "Pray," says Jeremy Taylor, "and you shall pray oftener." Exactly. It is our failure to put God to the test that maintains

our impression that God is not there to be tested. Yet it is safe to assert that most of us have had answers to instinctive petitions. Look into your own experience and notice how more than once the most desperate situations have been relieved. How wonderfully you have been brought through the most difficult trials and perplexities, and yet how little you may have realized the close connection between those desperate, unreasoned appeals to God and the gradual, or sometimes sudden, resolution of your difficulty. If this has happened only once or twice in response to appeals that were really selfish and in only the minutest degree God-honoring, what might not happen if you set yourself really to seek God's face and to seek Him for Himself and with all your heart set purely upon His will?

The facts about prayer constitute a sharp and clear call for experiment on the part of us all. *Solvitur ambulando* has been a favorite method of human progress in all realms, a method forced upon men by the practical emergencies of life. If it is a fact that I must pray, and do pray when "cornered" by circumstances, then the better I pray the better for me. Let me, then, master the practice while there is leisure and time, remembering that here as elsewhere only practice makes perfect. What incredible folly to ignore the possibility of adding God to one's resources. If it be true that He "waits to be gracious" then is it not sheer stupidity to make no trial of His love?

How patiently men will search for gold; what years of research and sacrifice of health they will endure for science; what devotion they will show to art! But to know God—! They do not realize that attention is the one thing needed to develop the inwardness of reality. Attend to botany, and flowers reveal a thousand realities

of beauty to which the inattentive eye is blind. Attend to music, and the soul discovers a whole world of cadence and harmony to which before it was quite deaf. Look across the sea with the eyes of the sailor trained in a hundred voyages, and it is crowded with realities to which the landsman's vision gives him no clue. Similarly if we are to know God, the Supreme Reality, we must give to Him energetic attention, patient and prolonged consideration.

If, now, we are agreed upon the vital necessity and urgent wisdom of the practice of prayer we are ready to apply our regulative principle, namely, the idea of God that we possess. We must follow that practice of prayer which best accords with our highest thought of God. The thought of God which is highest in the consciousness of our time, and of all time, is the thought inspired by Jesus which may be summed up in three supreme characteristics: God is personal, God is love, God is holy. These three revealed facts about God teach us the best way of prayer.

1. God is personal. Jesus taught us that God thinks and feels and wills, and is therefore to be thought of as possessing just the same simple reality over against ourselves as a personal human friend possesses. "He that hath seen me hath seen the Father."

Now I cannot help feeling and saying that, for me at least, this logically involves a rejection of all ritual that is elaborate and artificial. A degree of ritual is perhaps unavoidable so long as we dwell in the flesh and amongst material things, but a strong conviction of God as personal is so fundamental to Christian prayer that the greatest care must be exercised to prevent material symbols from absorbing the attention that they are designed only to mediate. A complicated detail of

ritual may easily cloud that sense of God's immediacy which is so vital to a personal relationship. One would not think of deliberately turning from the opportunity of a face to face talk with a friend to speak to him over the telephone. Yet many Christians ignore the possibility of a more spiritual communion with God than some forms of accentuated ritual allow. Someone has defined ritual as simply "the best way of doing things in a public act of worship." If churches would be loyal to that definition and strictly use ritual simply as a means and not as an end, and would check the tendency to a traditional interest in it for its own sake, the result would be such an honoring of the personal relation of the soul to God as would immensely deepen and quicken communion.

There may be something repulsive and unnecessarily harsh in the bare, square, whitewashed bethel of Non-conformity, but the fact cannot be gainsaid that men and women have there beheld the face of God just as clearly as others who have sought the aid of incense, crucifix, and altar, and in doing so they have achieved a great spiritual triumph for the human soul. Is it not the simplest and most direct meeting of man and God that is the most awe-inspiring and the most beautiful?

In our practice of prayer, then, let our first conviction be that we come unto the "living God." He is personal and can make His own impression, and He tolerates no mediator but His own express image, His alter ego, His incarnate self, His very self fitted to the capacity of the human soul, except by whom "no man cometh unto the Father."

2. God is love. According to the teaching of Jesus this fact should breathe a mighty confidence into the praying soul. "If you being evil know how to give . . .

how shall not your heavenly Father give. . . .” The faith that Jesus ever demands of the praying Christian is easy—if God’s love is believed. It is totally wrong and fatal for one who would really pray to think of God as reluctant or unwilling to bless. Yet it is to be feared that this notion is all too common. Such a conception must dry up the fountains of petition and rob prayer of its heart of faith. God is more willing to bless than we to ask, and we will never come to Him unexpectedly if we remember His love. “If he gave . . . his Son . . . how shall he not freely give us all things?”

Then, further, speech never languishes between friends who love; even the silences are golden with eloquence. Prayer is “without ceasing” between hearts attuned in love, and so the constancy of the practice of prayer is also assured. No man realizing God’s love will begrudge time for prayer or let business or pleasure take precedence of his sacred tryst with love. He will not fail in paying attention to the ever present Divine Companion—the “love of Christ will hem him in from straying” just as surely as it did the apostles.

But, besides confidence and constancy, the realized love of God gives a perfect freedom; and who does not know the essential value of a free spirit in prayer? “Restore unto me the joy of thy salvation and uphold me with a free spirit” cries the psalmist, and this is just what Christ’s revelation of God accomplishes for the soul that believes Him. Don’t worry about the suitability of your words or language or requests, just pour out your soul with the freedom that is the privilege of one beloved. Lay your heart bare for God to sift and judge. Prayer at its best means living with mind and heart utterly open to God.

A maidservant once came to the Bishop of London

to ask his advice, her great difficulty being that she could not find words to form a prayer. She did not know what to say. With truly Christian simplicity the Bishop advised her to make her difficulty the burden of her prayer. "Tell God about it," was his advice. It is a sound recommendation. If we took our difficulties to Him, appealing from the clouds that are about His throne to Him who sitteth above the clouds, they would trouble us far less. May we pray for this or that, we continually ask? "Where the spirit of the Lord is, there is liberty," is the apostolic reply. As Professor Bowne has said, "To pray about everything, in submission to God's will, would be both more human and more Christian than a scrupulous limitation of our prayer to what we might think permissible subjects of petition." "Perfect love casteth out fear," the fear that is craven and nervous, the fear that has torment; but the fear that is reverence, love perfectly preserves. So be not in bondage to any one posture in prayer, or to the use either of "written" or "free" prayers, but seek those circumstances of prayer which help your soul the most. Love will show the way and will never lapse from good taste.

3. God is holy. The emphasis of Jesus upon righteousness is all too frequently overlooked in prayer. He, the gentlest of prophets, has unveiled for us more vividly than any other, the spotless whiteness of God's attire. Therefore He demands "truth in the inward parts." It is of little use to pray unless we are first reconciled to our brother. The praying soul must be without hate and free of every impure desire. It must be utterly in earnest and really want that for which it pleads. The deeds we do, the life we lead, are part of our praying, for they affect the prevailing efficacy of

our prayers. It is the pure in heart that see God. Thus in Christian prayer utter freedom is combined with cleanness of life. So, moreover, the prayer of word tends to become the prayer of work, and an exquisite balance and proportion is obtained between the inner and the outer life.

Finally the realization of God's holiness will serve to assure us of the justice and wisdom and goodness behind His refusal of any request, and so the sting of unanswered petition is removed or at least lessened. The intensity of God's love, which, crudely apprehended, might betray us into a lazy dependence on His provision, is seen to be balanced and filled out by His most marvelous strength, and we realize that love has its sterner side which for love's sake must be satisfied. So we are led unto the supreme prayer and kneel with our Saviour in Gethsemane crying, "Nevertheless not my will, but thine, be done." If, too, we meditate upon this application of Christ's revelation of God to the practice of praying, we find that there is really no problem besetting the subject which is not met by accepting Jesus as the truth about God.

WHITEFIELD'S, LONDON, ENGLAND.

PHILO ON INSPIRATION

By R. BIRCH HOYLE

"No MAN hath beheld God at any time," said Jesus; yet in their best moments men have ever had the desire to get behind the veil of things that appear, in their ceaseless quest after the real and abiding—after God. Modern Spiritism, such as London presents today in those gathered about Sir Conan Doyle, the man of letters, testifies to this deep-seated craving. Students of the old world know how the age immediately preceding the appearance of Jesus on earth was full of these wistful quests after the unseen world.

Philo of Alexandria was one who gave himself to this search. How can man, a creature compounded of a material nature and an immaterial, come to a knowledge of what lies behind and beyond matter? This was the problem he sought to solve. He had to his hand a comprehensive view of "spirit" which, to his mind, answered the question. "Spirit" was the warm air which gave vitality and force to living creatures. It was also the moving cause which produced thought in the human mind and lifted man in value above all other living things on earth. It was the connecting medium, the *tertium quid*, which came from God to men and joined them onto God. Man's mind, in Philo's view, "is a bit of God Himself, a colony transplanted from His happy and blessed nature." Philo claims that the Spirit of God comes to men under certain conditions and enables them to obtain the "beatific vision," the sight of God. In a previous paper the various views of

"spirit" in the physical, physiological, and psychological life of man were described as Philo conceived it; in this paper the inspirational work of the divine Spirit, is our chief theme. We shall ascertain: (1) Who, in Philo's view, have this experience; (2) what the experience means; (3) how far it was Philo's own; and (4) how it compares with the Christian experience of the Spirit of God, as Paul knew it.

1. *Who are inspired?* Philo regards this experience as the highest form of knowledge available to man. "Truly splendid is the prize," he says, "to be equipped with eyesight so as to perceive without dimness Him who is alone worthy of contemplation" (*De Mutatione Nominum* 82, Cohn & Wendland). Philo thinks every man, by creation, is entitled to this vision. "Every man, as touching his intellect [Greek, *dianoian*], is inhabited by a divine word and is a copy or fragment or off-raying of His blessed nature" (*De Opificio Mundi*, cap. 51). This came to pass at the creation of mankind in Adam, for "the inbreathing [Gen. 2:7] was nothing else but divine Spirit sent forth for the profit of our race," and is "the most like God within the soul" (*De Opif. Mund.*, cap. 46; *De Plantatione Noe* 5). In other words, the basis of human nature in its higher aspect is akin to the divine. This is the foundation for the subsequent experience of "inspiration."

But then not all men appear to enjoy this vision. How comes it that the general host of mankind have lost it? Taking as his text Genesis 6:3 (LXX), "My spirit shall not forever *abide* in these men because they are flesh," Philo argues that "the greatest cause of ignorance is the flesh and making friends with the flesh." He touches a human chord when he adds: "Yet marriage and the rearing of children and the furnishing of

necessary things and the drabness joined to lack of money and business life, public and private, and a host of other things make the flower of wisdom droop before it begins to blossom vigorously" (*De Gigantibus* 7).

And yet, despite these worldly concerns, to all men, even to the slaves of pleasure, he thinks there come visits of the divine Spirit. "For very often, even over the most polluted and accursed beings, there hovers a sudden appearance of the all-good God. But they are unable to take hold of it and keep it among them, for almost immediately it quits its former place and departs, rejecting those . . . to whom it never would have come if it had not been for the purpose of convicting those who prefer the shameful to the good." (*De Gigant.* 5.) Here Philo is quite close to the thought of the Fourth Gospel, the Spirit convicts "in respect of sin, and of righteousness, and of judgment" (16:8). "At times," he adds, "the Spirit does remain, but not for ever and ever amongst the majority of us."

Nevertheless, in his opinion, there are souls which "remain undisturbed in the theater of the universe, occupied in seeing and hearing divine things," souls like Abraham, Moses, and Bezaleel, to whom moments of illumination are granted, when "they see into the heart of things" and gain a vision of God. In a passage which recalls to mind Hebrews 11:16, "They desire a better country, a heavenly," he says. "In reality, every soul of a wise man has Heaven for its country and takes earth as a foreign land, and considers the house of Wisdom as its home, but the house of the body a lodging-house in which it proposes to dwell but a little while" (*De Agricultura* 14). Such souls are the true aristocrats of earth, "born of God, priests and prophets with no ambition to be citizens of the world but, rising beyond

the whole world of the senses, they have removed into the spiritual world, become residents and have their names enrolled in the commonwealth of incorruptible and incorporeal ideas" (*De Gigant.* 13; cf. Heb. 12:22 f.).

Two conditions must be fulfilled by men in order to obtain the divine vision, freedom from the thralldom of the flesh, and the grace of a unified and recollected mind. The first of these two conditions is illustrated from the life of the patriarch Abraham. On Genesis 15:5, "God led him forth," Philo says: "The mind that is about to be led forth is required to depart in freedom from all bodily needs, from the sensual organs, from sophistical arguings, from suasive words and, lastly, from itself. For it is impossible for the soul, whilst dwelling in a body and amid a mortal race, to gain kinship with God, but God breaks the fetters of the prison house [*i.e.*, the body] for it." (*De Legum Allegoriarum* iii, 13 f.)

The second condition, that of the unified mind, is seen in the case of Moses. It was "because Moses was a being of the most tranquil habits, either standing still or sitting still [alluding to Deut. 5:31; Ex. 18:14], and not at all disposed by nature to subject himself to turns and changes, that the divine spirit of wisdom remained a long time with him." And he continues: "The divine Spirit remains among one sort of men alone, viz., those who have stripped off all creaturely things and the inmost veil and covering of false opinion, and like Moses, have 'fixed their tent' [Ex. 33:7], *i.e.*, settled their mind steadily before beginning to worship God" (*De Gigant.* 11:12). As the Psalmist enjoins, "Be still and know that I am God" (46:10).

But the search is not alone on the side of man; God also desires to approach man as well. "God, by reason

of his love of man [Gr., *philanthrōpia*] did not turn aside from the soul [of Abraham] as it came to Him, but He went forth to meet it and revealed His nature, in so far as it is possible for the beholder to see it. Hence it is said, not that he [Abraham] *saw* God, but that God *appeared* to him." (*De Migratione Abrahami* 79 CW.) "God, by reason of His gracious nature, goes forth to meet . . . and reveal Himself to those who crave to behold Him" (*De Fuga* 141 CW.). The self-disclosure of God to men is thus conditioned by the capacity of the beholder to receive revelation. This explains why there are different degrees of revelation. Bezaleel, for instance, is at a lower grade than Moses. Philo uses the figure of the seal or coin, itself merely a copy of an original, to account for the craftsman's skill (*cf.* Ex. 35:30-35). God stamped the figure of the tabernacle upon Bezaleel's soul, after the fashion of a genuine coin; that is, by a medium and not directly as from Himself. This immediate contact, however, is the higher stage, peculiar to Moses among the prophets. This latter kind of revelation is "a more perfect and more highly purified kind, initiated into the great mysteries," which "passes beyond created objects and grasps the Great Uncreated through Himself."

Philo then takes up the impassioned prayer of Moses in Exodus 33:13 (LXX), "Show thyself to me that I may consciously see thee," and expounds it thus: "For not by shadows, such as the secondary means of sky or earth or water or air or anything made, be Thou pleased to manifest Thyself, nor let the reflection of Thyself be mirrored in anything else but in Thyself, O God." And the reason given is "because the images presented in things made" are as fleeting as the water or materials reflecting them and the Great First Cause cannot be

clearly seen in any of His works. Bezaleel and the prophets generally only see the "shadow" of God, but "Moses speaks face to face with God 'in person' and not darkly" (*De Leg. Alleg.* iii, 31-33; on Num. 12:6, LXX; cf. Paul's use of the figure of the mirror, 1 Cor. 13:12; 2 Cor. 3:18).

Thus Philo came to believe "that all that stands written in the sacred books [the first five, the Law] are divine oracles." He even groups them at varying levels of inspiration. "Of these sacred utterances some were spoken by God in person, using His divine prophet as interpreter. Some were revealed as the result of question and answer, and some were announced by Moses in person in a state of divine inspiration and possession." (*De Vita Mosis* iii, 23 f.) He does not hesitate to say that the work of the translators of the Hebrew into Greek is as infallible as the original, for they "were not so much translators as hierophants and prophets, seeing that it was given them by unmixed thoughts to coincide with the perfectly pure spirit of Moses."

2. *The experience of the beatific vision.* Philo is careful to explain that God has not a human form and consequently it is not by physical eyes, but "by the eye of the soul," that God is seen. Like sees like, and "the spirit of man" is that in man which enables him to pass beyond the bounds of matter and "see Him that is invisible." "The mind," he says, "is invisible, yet sees all else; its own essence cannot be manifested, though it can grasp the essences of all other things." It can pass through land and sea, exploring everything; it can rise up "with wings as eagles" and get caught up "in the choral dance of the spheres"—"Sun, moon and stars forgot," upward it flies. Aloft, the mind follows the perfect laws of music, has Love (Gr., *Eros*) for its guide,

and passes into the spiritual world beyond the world of sense perception. It becomes drunk with a sober intoxication and is divinely filled with another desire until it seems to be approaching the Great King Himself. While it is eagerly longing to behold Him there streams forth upon it a cascade of pure and unmixed beams "of divine light in the dazzling radiance of which the eyes of the mind grow dim" (*De Opif. Mund.* 23). In Milton's phrase, it is "dark with excess of bright."

The figure of light is often used by Philo to describe the state of vision. "It is a bright incorporeal ray," he tells us, "purer than ether . . . hard to behold, for the splendor of the rays obscures the soul's vision. Then the Father and Saviour, pitying her in her extraordinary craving for a vision, imparts power to the approach of her sight and does not withhold the vision of Himself, so far as a created and mortal nature can sustain it." This impartation of power is the act of inspiration; what is seen is revelation. Philo asks, "Can we behold the sense-perceived sun by any other means than the sun itself? . . . Is not light seen by means of light? So God, who is His own sunny radiance, is seen through Himself alone, no other working with Him or being able to as regards the pure apprehension of His existence." (*De Praemiis et Poenis* 37 ff.; 45. CW.)

In the descriptions of "the light that was never on land or sea, the consecration and the poet's dream," as Wordsworth styles it, we have reminiscences of Philo's readings in Plato as well as in the Law of Moses. The flight of the soul above this world of time and space recalls the vision of the gods in their chariot in the *Phaedrus* (247 ff.); the dance and music of the spheres, with love leading on, re-echoes the song of the soul enamored of beauty and love in the *Symposium*

(211 ff.). Thus the loftiest experiences of Greek genius and of Hebrew inspiration are blended together with the greatest skill. The thought is very close to Paul's great verse: "The only Potentate . . . dwelling in the light which no man can approach unto: whom no man hath seen or can see" (1 Tim. 6:15 f.).

The emotional reaction to this "vision splendid" is described in terms of the influence of intoxicants, and is most interesting as one of the first attempts at a psychological analysis of the state of "inspiration." "Whatever soul is filled with grace is at once in a state of exaltation and delight and dancing. For it becomes full of triumph so that it would appear to many to be intoxicated and agitated and to be beside itself. . . . For in the case of those who are under the influence of divine inspiration, not only is the soul wont to be excited, and as it were, become frenzied, but the body also is wont to become ruddy and of a fiery hue. The joy which is internally diffused and which is exultant, spreads secretly its affections even to the external [bodily] parts; by this many thoughtless persons have been deceived and have fancied that sober persons were intoxicated. And yet, indeed, sober folk are in a manner intoxicated, having drunk deep of all good things." (*De Ebrietate* 36.)

This passage throws light upon New Testament experiences of the Holy Spirit, such as the Saviour's exultant joy, the Pentecostal experience of being filled with the Spirit—in place of wine, and the "joy of the Holy Ghost" (*cf.* Luke 10:21; Acts 2:13-15; Ephes. 3:18; 1 Thess. 1:6). The Greek of the first of those passages is exceedingly close to another reference in Philo: "The human spirit glows like a fiery coal [Gr., *anthrax*] kindled into a flame of thanksgiving to God

and becoming drunken with that drunkenness which does not intoxicate" (*De Leg. Alleg.* i, 26).

More frequently Philo borrows language from pagan notions of "inspiration" to describe what occurs. There was a rich terminology at his service, which can hardly be represented in the English language: "Enthusiasm" (lit. "having a god within one"), "divine seizure," "being possessed by deity," "being carried off by the god" (*cf.* the "rapture" of Ganymede in mythology), "being swept by Heavenly passion," "to be rapt in frenzy," and even "to be divinely mad," often meet us in Philo. Here the leading nuance is, that the control of the will has been removed because the person has been invaded, captured, and dominated by the incoming Spirit. As an expressive colloquialism in English puts it, the person is "out of his mind," or, as the Biblical phrase runs, respecting Jesus and Paul, he is "beside himself" (*cf.* Mark 3:21; 2 Cor. 5:13).

Two brief passages, out of many, elucidate this experience. "If a yearning come upon thee to have share in the divine blessedness . . . escape [lit. "run off"] from thyself, get ecstasized from thyself in a Bacchic frenzy, and become divinely inspired like those who are possessed and filled with Corybantic delirium." In Philo's opinion the prophets were in that state when they received their messages. "With the prophetic kind the divine Spirit loves to consort. For the mind in us leaves home at the coming of the divine Spirit and at the removal of the latter enters its house again. For it is not right for the mortal to dwell with the immortal. Therefore the setting of the sun of reason takes place and the encircling darkness begets ecstasy and being carried off by the divine mania" (*Quis Rerum Divinarum Heres Sit* 69 f.; 249. CW.). "For truly the

prophet," he concludes, "even when he appears to speak is really silent, while Another uses his organs of speech, his mouth and tongue, to declare His will."

It follows inevitably from such a view of inspiration that the prophet is little more than a record on a phonograph, or, to use Philo's figure, an instrument swept by the divine hand. As he says elsewhere: "A prophet gives forth nothing of his own, but acts as interpreter at the prompting of another in all that he proclaims, continuing in a state of ignorance all the time he is divinely possessed. For his reason has removed and withdrawn from the citadel of the soul where the divine Spirit has come to dwell; the divine Spirit the while producing sound in the entire mechanism of the voice so as clearly to reveal that which he prophesieth." (*De Specialibus Legibus* iv, 8.)

This mechanical theory of inspiration, to give it the technical name, has had a long career within the Christian church. A century after Philo we meet it in Justin Martyr who wrote that "the divine Spirit acts on just men as a plectrum on a harp or lyre" (*Corhortatio ad Graecos* 8). Athenagoras and Hippolytus used the same expression (*cf. Legatio pro Christianis* 9; *De Antichristo* 2). Tertullian's view of inspiration is the same, and its final form was given when Buxtorf, in the seventeenth century, echoing Philo's literal inspiration theory, applied to translating Scripture, declared that the consonants and even vowel points in the Hebrew of the Old Testament were also inspired by the Holy Ghost. Advocates of that theory seldom realize that its origin is pagan and not Christian.

Such a view, to quote the late Bishop Westcott, "is destructive of all that is holiest in man and highest in religion which seeks the co-ordinate elevation of all our

faculties and not the destruction of any one of them. . . . The prophet ceases to be a man while he is affected by the phrensy of the heathen seers." (*Introduction to Study of the New Testament*, ed. 8, p. 6.) Nobler is the dynamic view of inspiration, which sees the intensification and enhancement of the conscious powers of the prophets when subject to the influence of the Holy Spirit. As Phillips Brooks used to say, "It is truth divine through and *plus* human personality."

When we pass from the method of inspiration and revelation to ask what the "eye of the soul" sees at the moment of the beatific vision we are left in the dark. For all our words are borrowed from this world of time and space, and God dwells above it and is pure unity. Like all mystics, Philo can only say that what is seen cannot be told in human speech. Yet the mind of the beholder is not so blank as Philo would have us think. In his own case we can see that he brought with him the fruits of his wide reading in Greek philosophy, and this often trammels his modes of thought when, as a Hebrew, his religious feelings are in full exercise. But we should be wrong if we thought of him simply as an extensive borrower from Hellenism for his expressions of the mystic vision. He himself had personal acquaintance with God, and to this we now turn.

3. *Philo's experience of inspiration.* At one place in his writings Philo incidentally says that "the invisible Spirit . . . is wont to speak to me in whispers," and in another reference that "suddenly an obscure point of interpretation was cleared up by my own soul which is accustomed frequently to be divinely-laid-hold-of" (*De Somniis* ii, 38; *De Cherubim* 9). This experience, he says, was his "countless times." In a lengthy passage, which we cut short, he tells us: "I am not ashamed to

narrate my own experience. Often when proposing to enter upon my usual task of writing on philosophical doctrines . . . I have found my mind barren and fruitless. But at other times when I had come empty, all of a sudden I was filled with thoughts showered down like snowflakes and sown upon me unseen from above, so that by divine possession I fell into a trance and became ignorant of everything, of where I was, who was present, even of myself and what was spoken or written. For I received a stream of interpretation, a fruition of light, the clearest distinctness of vision, the most vividly distinct view of the subject before me, such as the eyes might get by the most luminous presentation of an object" (*De Migrat. Abr.* 7).

This snowing down of ideas upon the mind is not confined to religious meditation; it can be paralleled in literature and in other arts. From the sphere of music Mozart's experience can be taken: "When and how my ideas come I know not, nor can I force them. . . . My subject enlarges itself, becomes methodized and defined, and the whole, though it be long, stands almost complete and finished in my mind so that I can survey it like a fine picture or a beautiful statue at a glance. Nor do I hear in my imagination the parts successively, but I hear them, as it were, all at once. The actual hearing of the whole together is . . . perhaps the best gift I have my Divine Master to thank for." (Holmes, *Life and Correspondence of Mozart*, p. 317.)

We may not tarry to indicate the modern psychological explanation of this "uprush of the subliminal consciousness" which Philo so finely describes. But such an "inflow" is no guarantee of divine inspiration; the test is not in the copiousness of that flow, or the strangeness of the experience, but in the actual content and

quality of the ideas received. It is significant that Philo dwells on the "stream of interpretation" conveyed, and this accords with his view of prophecy, as consisting in interpretation of what the mind is supposed to have received when in the ecstatic state. This results in his attempts to find hidden meanings behind plain words—his fondness for allegory—which can make Scripture mean anything or nothing as one chooses and makes much of Philo's writings wearisome to read.

4. *The Philonic and Pauline experience of the Spirit compared.* The main points of Philo's view may be put thus: There is no abiding influence of the Spirit in this view of inspiration. Even in the supreme instance of Moses the Spirit is but a transitory guest. The supersession of the human consciousness when in the divine Presence is a grave blemish. There are transports of feeling, but there is given little food for the mind. And the idea of God which Philo acquires is left vague and misty. At these points we may profitably compare Philo and Paul.

The Pauline teaching of the indwelling of the Holy Ghost would have shocked Philo. "It is improper for the mortal to dwell with the immortal; it is impossible for a created being to bear God in itself"; these are fundamental *dicta* of Philo's which leave no room for the distinctive Christian experience. How different it is with Paul! "The Spirit of God dwells in you"; "If a man have not the Spirit of Christ he is none of his"; "Your body is the temple of the Holy Spirit in you." All this would have sounded profane in Philo's ears. And so he could not have entertained Paul's thought of the Spirit's ethical co-operation with believers in their fight against the passions and lusts of the flesh. To "walk by the Spirit," to "live by the Spirit," means to

Paul the continuous presence of the Spirit with men, just because they are men, sinful and mortal, and need divine aid.

The access to God which Philo knew was a brief, fugitive experience. With Paul the direct contact with God, "the practice of the presence of God," was the regular routine of his everyday life. It is the conscious, constant intercourse of a son with his Heavenly Father. The inspiration which follows this intercourse issues in a perception of the vast world-wide, age-long plans and purposes of God, the conviction that the human life has been caught up into the mighty sweep and range of the divine government of the world, and that the individual life is charged through and through with divine power and adequate to every emergency, because indwelt by the Holy Spirit of God. Prophecy, to Paul, is creative and more than merely interpretative. It does not lose itself in the sands of fanciful parallelisms, double meanings, hairsplitting niceties; it is the creative Word of God by which worlds are made and the Roman Empire can be remolded nearer "to the heart's desire" of God stooping to redeem His lost children. The philosopher, on the other hand, still remains the proud aristocrat, the Pharisee, conscious that the illumination granted to him is what separates him from "the vulgar mob that knows not the Law."

The cessation of the reason in the ecstatic emotional flight of the soul was, to Paul, puerile. "Brothers," he says, "be not children in your minds, but become grown-up men" (1 Cor. 14:20). It was the Hellenic, Philonic, view of inspiration which Paul put in its due place when he wrote 1 Corinthians, chapters 12-14. The reverie and abandon, so dear to Philo, Paul knew quite well; but he taught that it must be put under the control of

the mind. "I will pray with my spirit and I will pray with my mind: I will sing with my spirit and I will sing also with my mind," says the Apostle, and adds roundly, "In church I would rather speak five words with my mind, that I may instruct others, than ten thousand in a tongue." With such words Paul stamps, not only the Philonic expression, but all pagan theories of inspiration, as inferior in degree and worth to the specific experience common to all Christian believers. For the Apostle is ever concerned to lay the emphasis on "knowing"; that is, the active exercise of the mind, led, indwelt, renewed by the Spirit, as it seeks to understand the mind of God. As he says explicitly, "We received the Spirit who is from out of God [Gr., *ek*] in order that we might know the things graciously bestowed upon us by God" (1 Cor. 2:12). Paul would have subscribed to John Milton's view of Christian learning, which is "to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him" (*On Education*, par. 2).

In fairness to Philo it must be said that the material through which the Spirit's revelation was made to him was less ample than in Paul's case. The five books of the Law supplied but dark outlines—"shadows" is Philo's pet word—of the divine nature. But with Paul those shadows, growing clearer through the ages, became plain in outline as "the body of Christ," "in whom dwelt all the fulness of Godhead bodily" (Col. 2:10, 17). Philo never knew God in Christ, and there was the one added revelation which made all the difference in the world. It made the Old Testament a new book, for it gave the clue to its meaning and the standard by which it might be measured. In Luther's vigorous language, "That is the proper test by which to judge all books—

whether they preach Christ, since all Scripture manifests Christ. . . . That which does not preach Christ is not apostolic." (Preface to German Bible.)

There was not, nor could there be, any "Gospel" in Philo's view of God. He is not to be blamed for that; he could but give what he had. "God is not even comprehensible to the intellect," says Philo, "except merely as to His essence; for His existence, indeed, is a fact which we do comprehend concerning Him, but beyond the fact of His existence, we can understand nothing" (*Quod Deus Sit Immutabilis* 13). That God is, is patent to all who reflect on the order and design of the universe; but *what* God is requires that further and fuller revelation which came to Paul in and through Christ. Philo stops at a bare theism, and in that there is not enough for heart and mind. He stood where Paul was at Romans 1:20, where the eternal power and godhead were manifest in the works of nature; he could not pass on to Romans 5:2, to "the access by faith into this grace in which we stand." For he knew not of "God in Christ reconciling the world unto himself, not imputing unto them their trespasses," or of the blissful state of the forgiven, redeemed soul conscious that "there is no condemnation to them that are in Christ Jesus" (2 Cor. 5:19; Rom. 8:1 ff.).

And so Philo's knowledge of God is vague and shadowy, and his experience of God, real and true though it be, is not so rich, lasting, and continuous as that which the humblest believer may have when "the Spirit of wisdom and revelation in the knowledge" of God enables him to "know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1:17 f.).

Here we must end. Philo is an example for all of

us in his unwearied use of the little Scripture he possessed. His experience of God was real; he was "a seeker after God" and, in measure, was found of Him. His experience of the divine Spirit places him among the mystics and leaves us desiring more, and, in the mercy of God, that more has come to us in and through the sending of His Son, with the subsequent sending of the Holy Spirit. Through the Word the Spirit still speaks to those who will listen; the voice of God can be heard as it tells of a Father's love. The veil grows thin, and "the illumination of the knowledge of the glory of God in the face of Jesus Christ" shines through. The Spirit-visited soul then knows the truth of the Saviour's word, "He that hath seen me hath seen the Father." This is the "beatific vision" that satisfies the soul evermore. Then it braces itself for the apostolic task of communicating its message to others. It sings:

I feel the winds of God today,
Today my sail I lift,
Though heavy oft with drenching spray
And torn with many a rift,

If hope but light the water's crest,
And Christ my bark will use,
I'll seek the seas at His behest
And brave another cruise. . . .

If cast on shores of selfish ease
Or pleasure I should be,
Lord let me feel Thy fresh'ning breeze,
And I'll put back to sea.

[*New Scottish Hymnary* 528.]

THE PROBLEM OF ITALIAN EDUCATION

By PROFESSOR ALFREDO TAGLIALATELA, D.D.

I WONDER how many of my readers are acquainted with the name of Francesco De Sanctis, the great historian of Italian literature. He was one of the most forceful promoters of the Neapolitan revolution in 1848 against the government of the Bourbons branded by Gladstone as "the negation of God." He suffered years of imprisonment and exile. After the constitution of the new kingdom he became a minister of the Crown and one of the leading minds in Italian politics.

But his supreme achievement was the *History of Italian Literature*, which he wrote between the years 1869 and 1871. In this great work he condensed the results of an entire life spent in meditation and teaching this subject. His knowledge is extensive and first-hand; his thought is vigorous and deep; his style reminds one of Tacitus. In the realm of literary criticism nothing has ever been published in Italy or elsewhere that is more comprehensive and constructive. Without losing himself in biographical details of criticism, he always goes directly to the center of the literary work he is examining, grasps it, separates and determines its constituent elements, and then reconstructs the entire work according to the mind of the author, assigning to it its particular value. There are several histories of Italian literature by Italian or other European authors, but this one of De Sanctis is not to be confused with any of them, so conspicuous is its originality.

When it was published it made an immense impres-

sion on the educated classes; then, on account of the turning of the materialistic tide and the prevalence of the so-called historical criticism, it was to some extent set aside. But it was soon rescued from its semi-oblivion. Benedetto Croce, who is proud to be called a disciple of De Sanctis, dedicated a large amount of his literary work to a complete edition of the writings of De Sanctis, published or unpublished. The result of this has been, besides the new light thrown upon the figure of this fine thinker, an impressive revival of the method and principles of his criticism. All the cultured classes in Italy today draw abundantly from the living spring of the thought of that great master.

A statement that frequently occurs in De Sanctis' *Storia della Letteratura Italiana* is this, that the decadence of Italian education began when Italy deliberately closed its doors to the Protestant Reformation and surrendered to the decrees of the Council of Trent. That was the time, De Sanctis says, when the populations of Europe struggled to organize themselves into nations, each fortified and cemented together by its own religious and moral ideals. Italy was able neither to rise into a nation, nor to keep her independence from other nations and her influence upon the world. Indeed, he adds, while the Council of Trent helped to stop the impudent immorality of the priests, and so appeased the bitterest accusers against the church, at the same time it reinforced the papal authority at the expense of the episcopacy, transforming hierarchy into an absolute monarchy, defining authoritatively the dogmas and denying the competence of individual reason and conscience.

The scission between Italy and the other nations, where the Reformation had partially or wholly suc-

ceeded, was complete. On one side was liberty of conscience and competence of human reason in the interpretation of the Bible and in the entire field of theology; on the other side the branding as heresy, not only specific dogmatic statements, but the claim to the right itself of making any. Political liberty prospered on the one side, while on the other the throne was proclaimed as inviolable as the altar, and the maxim was, *De Deo parum, de rege nihil*. The moral character of the individual grew stronger in the Protestant countries, while in Italy the educated classes learned both dissimulation and skepticism and the clergy became hypocritical. As for the plebeians, they were left in their happy stupidity by the superior classes that by so doing thought to promote their own interests.

New religious orders arose, Theatines, Somaschians, Barnabites, the Fathers of the Oratory, and the Jesuits, all dedicating themselves principally to the education of youth. With what results? Besides withholding Italy from participating in the great questions that agitated all Europe, involving the future of civilization, Catholic education cut the main arteries of the Italian mind. Italian literature lost its vigor and became simply a mechanical and lifeless imitation of the old classics, interested only in verbal expression. In that time England had Shakespeare; France, Rabelais and Montaigne, both rich in Italian reminiscences; Spain and Portugal had Cervantes and Camoens; but Italy was crowded out by pedants and rhetoricians. She had Torquato Tasso, the author of the *Gerusalemme Liberata*; but it is this same epic that offers us the most concrete example of the spiritual inferiority then afflicting the Italian people. In fact the religion professed by the heroes of Tasso is anything but a living religion. They

go to church, recite prayers, confess their sins to the priests, hold processions, attend mass, cross themselves abundantly, but it ends there—formalism, nothing else.

Neither did Tasso succeed in making a truly religious epic when he transformed the *Gerusalemme Liberata* into the *Gerusalemme Conquistata*. He changed verses, descriptions, and episodes; but the essential character of his work remained the same. One cannot put a religious spirit into a work of art by the mere wish to do so. When you put alongside the *Gerusalemme Liberata* Milton's *Paradise Lost* or Klopstock's *Messias*, both vibrating with a truly religious spirit, you have the most evident proof of the catastrophe of Italian education. Marino, Chiabrera, Filicaia, the poets who followed Tasso, resembled him, although he felt the tragedy of that catastrophe and they did not. To them literature is something conventional and lifeless, a game of words without earnestness and frivolous even when it pretends to be solemn.

It is true that in the seventeenth century science flourished in Italy. It was the time of Galileo, Torricelli, Castelli, Cavalieri, Borelli, Viviani, and many others; also the time of the founding of the two great academies, dei Lincei and del Cimento, for scientific research, which were the models for the subsequent Royal Society in England, the Académie des Sciences in France, and the Berlin Academy. But the Italian scientists were forbidden to go beyond the realm of pure observation or to construct any advanced theory from them. Galileo was forced to retract the doctrine of the motion of the earth, and the others had to be so prudent in making anything of their wonderful observations that their pupils from other countries took advantage of the situation and, like Harvey, who had studied at Padua

University, published as their own the discoveries of these great masters. No less unfortunate were the philosophers. Telesio, called by Bacon the first of the new men, died peacefully in his bed, but Campanella was thrown into a dungeon for twenty-seven years, and Bruno was burned. The same fate pursued the religious reformers. The most fortunate were those who fled the country, like the Socini.

Everyone knows that the doctrines of the Italian scientists, philosophers, and reformers were seeds of great harvests in the countries where they took refuge; but in Italy the seeds, like the men, were for a long time suppressed by the dominating power of the Jesuits. Instead of uplifting men towards science, morality, and the Gospel, this society lowered the standards to the level of men. Some of the followers of Loyola were clever scientists, and even advocates of the principle of popular sovereignty. But their ultimate aim was to use the people against the princes in order to subdue both to the absolute authority of the Pope. As they nearly always succeeded in having the Pope in their power the final result was their management of the entire Italian life. While other nations were struggling for political independence and religious freedom and realizing both, in Italy all was subdued under the Jesuitical policy, especially thought. The Catholic restoration had triumphed, Italy was isolated from progressive Europe.

In Quick's *Educational Reformers* there is a criticism of the educational system of the Jesuits that coincides with the judgment by De Sanctis. "The Jesuits," says Quick, "did not aim at developing all the faculties of their pupils but merely the receptive and reproductive faculties. When the young man had acquired a thor-

ough mastery of the Latin language for all purposes, when he was well versed in the theological and philosophical opinions of his preceptors, when he was skillful in dispute and could make a brilliant display from the resources of a well stored memory, he had reached the highest point to which the Jesuits sought to lead him. Originality and independence of mind, love of truth for its own sake, the power of reflecting and of forming correct judgments were not merely neglected—they were suppressed by the Jesuit system.”

All of these statements, which I have gathered almost literally from the *Storia della Letteratura Italiana* by De Sanctis, prove that he firmly believed Italian culture began to decline when the schools were left in the hands of the clergy. Sometimes the author regards the second event as directly the cause of the first; at other times he confines himself to coupling the two events and seems to attribute both to the *Zeitgeist*. I may add that all the Italian historians, including Cantù, a strongly prejudiced Catholic, have noted the simultaneity of the two facts, although not all agree in considering the second as caused by the first.

These conditions lasted throughout the entire eighteenth century. Great men like Vico and Giannone lived during this century and proved the irrepressible power of Italian genius; but Vico was not understood and Giannone suffered persecution. In the schools, all in the hands of the clergy, originality in any subject continued to be frowned upon and suppressed if possible. Although magnificently organized from a technical standpoint, like the Royal Academy of Turin which was later chosen by Napoleon as a model for the reorganization of educational institutions in France, the schools were lacking in moral efficiency. This is prin-

cipally proved by the teaching of the classical languages. It should have put the hearts of the young students in close touch with the great characters of ancient Greece and Rome, transfusing within them some of their austerity, courage, and love for liberty. The Jesuits instead succeeded in teaching Greek and Latin in such a way that the moral influence of the classics was annihilated, and the main sources of moral energy that the world knew before the Gospel became nothing else than miserable repertoires of words and grammatical rules. The key whereby the study of classical languages would have offered the younger generations the opportunity of opening the doors of the ideals of the ancient world was wantonly hidden. In just the same way another key, that of the interpretation of the Bible, had been hidden for centuries.

Nevertheless, in the latter half of the eighteenth century and in the early part of the nineteenth the seeds of the thought of Vico and Giannone began to flourish; in the case of Giannone more than in Vico, because the author of the *Storia Civile del Regno di Napoli* and of the *Triregno* had gathered an extraordinarily large number of facts demonstrating the injustice of the privileges of the church and of its intrusion into politics. Drowsy minds were awakened, not however to the extreme point of rebellion, because the princes governing Italy at that time—Charles III, Ferdinand IV, Maria Teresa, Joseph II, Leopold, and Charles Emanuel—granted reforms, and Pope Clement XIV himself abolished the Jesuits. Other great figures—Muratori, Beccaria, Filangieri, Genovesi, Gerdil, Galluppi, Gozzi, Goldoni, Verri, Baretti, Passeroni, Alfieri, Parini, and Foscolo—appeared in the field of history, law, philosophy, and literature. But they were only individual ex-

ceptions; the education given in the schools was, as previously, mechanical and formalistic. One has only to read Alfieri's description of his training in the Academy of Turin.

When, where, and how was Italy to face and solve the problem of education?

As to the time, it can be easily understood that it could never have happened before the destruction of the old political order and the unification of the country. This was begun, but not entirely completed, in 1860.

As to the place, a surprise awaits those who are not familiar with Italian history. The place where the new education appeared ready to begin its work, fully equipped for it, was Naples. What! Naples, that city which had been subjected to the worst of governments? Yes, Naples.

How Italy has sought to solve the problem I shall endeavor to show.

In the ancient University of Naples, once made famous by the names of Thomas Aquinas and Vico, there were still teaching masters of some reputation for learning and technical ability; but there, as elsewhere, education was like cramming the minds with information, not developing and strengthening them in order to acquire the power of thorough investigation and solid independent thinking. Besides this the students were treated with extreme rudeness. Although the time had passed when one could read on some of the street corners a municipal notice saying: "It is forbidden to all householders in this locality to rent rooms to prostitutes, students, and other dishonest people,"¹ yet the young people coming from various southern

¹Two of these inscriptions on stone, belonging to the seventeenth century, are still kept in St. Martin's Museum in Naples.

provinces of Italy to study in Naples were looked upon with suspicion. They had to have a permit for temporary residence in the city, obtainable only with great difficulty from the police, and were also compelled to belong to a religious congregation, and to have papers signed by the priests, certifying that they had participated in the sacraments. Such was the civil and religious training of the youth at that time.

From 1848 to 1860 it happened that, besides the official teaching given in the University, several private schools were opened, taking advantage of a restricted permission existing in the law. Nearly all of them were headed by men connected with the tradition of the best Italian thinkers as well as with Kant and Hegel, able to teach with that passion for the truth and that method of communicating it that were lacking in the official teaching. It is sufficient to say that Francesco De Sanctis was one of them. The rising generation was attracted to these institutions of learning like moths to the light. While the life of the University was steadily declining the private schools prospered.

When later on Italy became unified, Francesco De Sanctis was chosen by the government, following public opinion, to prepare a new educational plan for the schools of southern Italy. Never did a man set out to do his work with more energy than he. All the exceptional powers of his genius and character he employed for this gigantic undertaking, surrounding himself with the most willing and competent men. In the space of two or three days (October, 1860) he dismissed from the Neapolitan University no less than thirty-four professors, retaining only the most valuable and placing in the vacant chairs some who had distinguished themselves in private teaching. Consequently the University be-

came, if not as De Sanctis hoped, the most outstanding in Europe, at least one of them. New powerful voices resounded through the once dormant halls. Conflicting tendencies of thought were asserted through the mouths of masters equally competent to sustain their views and magnetic in their appeal to the youth of Italy.

Literature, history, law, mathematics, medicine, all the sciences of nature and mind, were in noble competition, pouring into the life of the young nation men well prepared to take their places and assume their own responsibilities. Particularly well equipped was the teaching in philosophy. The most representative figure in this department was Bertrando Spaventa, a Hegelian who considered Hegelism as a product of the thought of the philosophers of the Italian Renaissance. The mentality of the southern Italians is philosophical. The principal Italian philosophers, all three of the Renaissance, have been southerners. Therefore the Neapolitan youth took a deep and passionate interest in discussing the supreme problems.

This is not the place to sketch a history of the educational reform, nor of the part accomplished by De Sanctis and his successors. The work was both morally and technically complicated. First of all, it was necessary to model on a single plan all the Italian universities, which, having belonged to different states, differed very much, each being jealous of its own privileges and constitution. Then, too, they had to reorganize the preparatory schools, classical and technical, which from their number and the diversity in their curricula were in a state of chaos. Above all it was necessary to instil into the new scholastic organization a truly fervent educational spirit. This was the only way to realize the educational ideals proclaimed in the private schools and

by the masters of the *Risorgimento*, including Mazzini, Gioberti, and Rosmini. The time of criticizing the old system was past; it was time to rebuild.

It may be said that, considering all the circumstances, the young Kingdom of Italy accomplished this work with courage and regardless of sacrifices. The results however were minimized by several causes, some of which could have been eliminated if all De Sanctis' successors had been his equals; others were beyond the power of men, and therefore not removable.

One cause was the tendency to imitate servilely the German models. It can easily be understood that the reformers of the Italian school sought for examples and inspiration in the scholastic systems of other countries, and particularly of Germany, which at that time led in culture. But it is one thing to get inspiration from a model, and quite another thing to reproduce the model, mechanically. Unfortunately in this case the second procedure was followed. Insufficient stress was laid on the mental diversity existing between Germans and Italians. The textbook which serves admirably in teaching Latin or Greek grammar to a German boy does not serve the purpose equally well for an Italian boy. The latter can learn exactly the same things, but if they are presented to him in the German way, he will tire before deriving any benefit whatever. The same may be said of all the other subjects. There is a wide difference between the Italian and the German mind, as is proved by the types of music of these two peoples, the only ones that have created types of music entirely original. The reformers of the Italian schools made a great mistake when, instead of rationally adapting the German methods, they imposed them on the Italian students as a strait-jacket. It may be said in their

excuse that the work of adaptation would have taken time which the pressing circumstances did not permit. Anyway, we have pointed out the first cause of the incomplete success of the Italian scholastic reform.

Another cause was the wave of positivism which after the year 1860 invaded Italy as it did almost every other country in Europe. Positivism was a reaction against metaphysics and religion. Hegel had re-established the rights of both. According to his fundamental principle of the identification of the human mind with the absolute, the former can detect the latter either by way of concepts (metaphysics) or by way of symbols (religion). But positivism, born in France with Auguste Comte, considered metaphysics and religion as only imperfect stages through which the mind has to pass before attaining the real knowledge of things. Once the mind has arrived here it is no longer child or youth, but has reached its maturity; it does away with supernatural beings, beginning with God and with the abstract personified entities, and grasps the true reality that consists in facts and their relations. As is well known, Comte's doctrine—propagated by his eloquent disciples, Littré, Ribot, and Taine, more positivistic than their master, because they denied even the remnants of the grotesque mysticism which he had permitted to live—was aided in its diffusion through the world by the unexpected transformation of the Hegelian school. With the death of Hegel the compactness of his school had been shaken. Against its right wing and the center, that were conservative, the left wing rose. Feuerbach, Strauss, and others denied the personality of God, the immortality of the soul, the entire substance of the Christian revelation, and other metaphysical and religious conceptions held by the conservative party.

These negations crossed the Alps torrentially and flooded Italy. In a few years the Hegelian professors disappeared from their chairs; the philosophers of the *Risorgimento*, like Rosmini, Gioberti, and Mamiani, fell into oblivion; and as to the philosophers of the Renaissance, they were judged as nothing but premature positivists. Giordano Bruno, who had been essentially a mystic, became the waving red flag of the freethinkers, materialists, socialists, and all those who had found cause to attack the accepted order. It did not go this far in the schools; but from them teachers as well as students watched with smiling faces what was going on in the streets. I personally have sad recollections of these conditions. I was then in my college years. Brought up in a religious family and naturally inclined towards the religious interpretation of life, I was surrounded by teachers and fellow students almost all equally unbelieving. If in my essays I expressed my religious sentiments I would invariably meet with the sarcasm of my fellow students and the sympathetic compassion of my teachers.

Naturally, this destructive spirit, which had permeated the Italian school, cut off the work of reform. De Sanctis and his co-operators had dreamed of the end of an education through mere definitions and schemes which pretended to contain the infinite and divine reality of the universe; they had worked for the immediate contact of young minds with the greatest thoughts ever attained by men, and for an education that would create in the students' minds a sense of the greatness of man, of the solemnity of life, of individual responsibility. Instead, not these, but quite the opposite, were the characteristics of the education given in the Italian schools, except where the teachers reinforced the law.

The third cause which prevented the success of the reform was the abolition of religious teaching in the preparatory schools and of the departments of theology in the universities. In order to be fair with everyone we must admit that the reformers of education were partly compelled to take this drastic decision. Let us commence with the theological teaching in the universities. In countries where established churches exist the theological department in the universities serves to educate ministers for such churches. What purpose would they have served in Italy? For the preparation of ministers of the Catholic cult? The unification of Italy had been achieved against the wish of the church, which still kept a hostile attitude towards the new government and its institutions, to the point of forbidding faithful Catholics to take part in the political elections. The church had, and still has, its seminaries and required its ministers to be educated there and only there. Some indeed, considering that theological studies are important not only for practical preparation to the ministry but also for tracing the connection of theology with other branches of culture, advised that the departments of theology should be kept and an attempt made to create interest in the religious sciences among all students. But after many centuries of Italian history, during which theology had been a study exclusively reserved for the clergy, the laity had lost all interest in it.

On the other hand where were the professors to be found to fill these chairs? Professors from the clergy? If they were priests in good standing in the church which forbade liberal exegesis and higher criticism as well as all independent criticism of church history, what sort of theological science would they have taught? If they

were excommunicated priests, their teaching would have been a source of further friction between the young kingdom and the church. It was unnecessary to multiply causes of friction already too many. Or else, should they have assigned to these chairs of theology lay professors equal to the task of teaching theology as it was taught, let us say, in German universities? Then it would have been necessary to train such teachers, since there were none. Difficulties arose everywhere. So it is not surprising that in 1872 the Minister of Education extended to all the Italian universities the same measure which had already been taken for the University of Naples, that is, the abolition of the theological department.² There is a collection of the speeches delivered in Parliament on the occasion that led to the taking of such a decision. It is an exceedingly interesting book, even though fifty years have elapsed since these speeches were made.³

In the universities of Naples and Rome there were maintained two chairs in history of Christianity, held successively by Vera, Mariano, Chiappelli, Labanca, and Buonaiuti. With the exception of the latter, who was capable of drawing large audiences of students to his lectures, the others generally lectured in empty classrooms.

It is easy to understand the deplorable consequences for Italian culture which followed from the lack of a high theological training. Italy excluded itself from

² My father, Professor Pietro Tagliatela, who under the Bourbons had founded one of the private schools in Naples spoken of in the text, in which he occupied the chair in philosophy, was proposed by De Sanctis for a chair in the theological department in the University. He was officially appointed and had accepted, when, in 1861, the department was abolished. Then he was offered the chair of philosophy in Bologna and also in Milan, but refused.

³ The title is, *Discorsi pronunciati alla Camera dei Deputati nella discussione del progetto di legge per l'abolizione delle facoltà teologiche, nelle tornate del 25-30 aprile 1872, Roma, Botta ed. 1872.*

an extremely fertile and fruitful field of researches and debates. The young fell into the habit of considering theology as useless, fantastic or fanatic disquisitions, possessing no scientific character. The clergy attached itself more firmly than ever to the dogmas taught in the seminaries and lost the power of producing any critical work of value. Recently even Mussolini had occasion to state this fact when, in one of his orations in Parliament, he compared the sterility of the Italian clergy with the fertility of the French.

Even more disastrous than the abolition of the theological departments in the universities was the abolition of religious training in the secondary schools. Here also, in order to be just to the reformers of the scholastic law, we must admit that they had tremendous difficulties to face. To whom could the state entrust this teaching? To priests? Priests would have taken advantage of it to instil into the minds of the young anti-patriotic sentiments, as they were doing—as everyone knew—in their own confessional schools. To the teachers of literature or history? The great majority of these teachers did not have any religious faith; how could they be expected to teach that which they did not believe? So, rather than untie the knot of these difficulties, it was once more preferred to cut it; and another decree of abolition was issued. The consequences were more deplorable than in the previous case. Religious teaching can be done away with in the government schools if the children can get it through the religious denominations to which their families belong. But did the Italian families send their children to be instructed in the catechism or sacred history in the schools connected with the church? Perhaps you could have found one in a thousand. The church took no trouble along this line.

The result of all this was that our young students were well versed in Greek and Roman mythology, but absolutely ignorant of Old and New Testament history. When they read Dante or visited the art galleries they immediately understood any allusion to mythology but always needed an explanation whenever the Bible was alluded to. Even highly cultured people, who afterwards became speakers in Parliament or well known writers, regularly blundered whenever they quoted from the Bible. There exist anthologies of such blunders compiled by the magazines, edited by Italian Protestants, who were for some time the only ones to assert the value of religious culture.

Much more could be said on the causes which minimized the educational efficiency of the Italian schools. But I must hurry toward my conclusion.

The last ten years of the past century, in select and cultured circles in Italy, a feeling of dissatisfaction in regard to this state of affairs was manifested. But it was only during the Great War that a severe criticism of the methods of the schools was started and the sense of their insufficiency became general and acute. The Great War has been for Italy one of those events which go to the roots of a nation's life, giving it a new consciousness of its responsibilities as well as of its capabilities. Soon after the victory by which the Italian unification, begun in 1860, was completed, the scholastic reform was loudly demanded. The most powerful voice, gathering around itself all others, was that of Giovanni Gentile, heir of the spirit of Francesco De Sanctis and Bertrando Spaventa, the two most outstanding co-operators in the reform of 1860. When in 1922 Fascism took over the power, the Hon. Sig. Mussolini, with the quickness of intuition and of decision that distinguishes

him, did in this case also the right thing by calling Sig. Gentile to become Minister of Education. The reform outlined by Gentile went into effect the year after the event of Fascism, being the first Fascist reform. The fact is significant that Fascism, believed by many to be a wild movement, began its work of reorganizing Italy with the scholastic reform. Gentile's aims were:

1. To introduce religious teaching into government schools.
2. To entrust the teaching to men who thought of it, not as an occupation, but as a mission.
3. To substitute foreign textbooks for purely Italian ones.
4. To put pupils into direct contact with the works of the great masters and induce them to acquire a taste for them.
5. To offer to the private schools greater opportunities of co-operating with the government schools.

Naturally it requires time before such radical reforms can be carried out; it is not yet time to pronounce judgment. Gentile and his most able co-operators are exerting themselves to the utmost. The greatest difficulties they face are the lack of financial means, the backward mentality of some of the teachers, and the clergy. The clergy proclaimed itself satisfied with the re-establishment of religious teaching, but it seems incapable of considering it in the sense of the reform. The latter demands a vitalizing teaching, that would instil into the young the religious sense of life; while the clergy gives only a catechetical teaching, made up of dogmatic notions and aiming at impressing the young

with the greatness of the Roman Catholic Church and its superiority to everything else.

Should a breath of religious revival pass over Italy, all these difficulties would be solved. But as long as the clergy's mentality remains as it is, it is impossible to comprehend how it can co-operate with the state in education, either by its private schools or by assuming a part in the government's teaching. It is still the same clergy to whom, as De Sanctis said, "Italy owes the catastrophe of education in the sixteenth century."

ISRAEL—THE FULFILLMENT OF THE PROMISE

By REV. JOHN MURDOCH MACINNIS, D.Litt.

DO THE SCRIPTURES teach that the earthly Jerusalem is to be rebuilt, the temple, altars, priests, and sacrifices revived, and that Jesus Christ is coming back to restore the earthly throne of David and reign upon it as a Jewish king?

Many Christian teachers conscientiously and confidently answer that the Bible does foretell these things. They think this answer is the key to the Scriptures and that to deny it is to be untrue to the Word of God. There are a great many more, equally earnest and conscientious, and equally sincere in their acceptance of the Scriptures as the very Word of God, who believe that an adequate and fair interpretation of them as a whole results in a negative answer to our question. The history of Christian thought reveals that evangelical Christians until comparatively recent days have given the question a negative answer. The revival of a belief in a Jewish program, such as is naturally involved in an affirmative answer to the question, is most decidedly modern. This does not mean that being modern it must be necessarily wrong. No man or group of men have exhausted the treasures and final meanings of the Bible. When a new thought is humbly and earnestly set forth it is the solemn duty of Christians to receive it with an open mind and to search diligently the Scriptures to see whether these things be so or not.

This is the spirit in which we now face this question.

We sincerely want to know whether or not the Scriptures warrant the modern interpretation which answers our question in the affirmative. In our present study we shall endeavor to let the Bible speak for itself. Since late consideration of this question has involved arbitrary classification of men and theories and aroused some feeling we shall refrain from specific references to recent discussions.

Some of the fundamental considerations involved in a comprehensive study of this question emerge in a most arresting way in Christ's discussion with the Jewish authorities as reported in the eighth chapter of John's Gospel. The whole chapter is an acute analysis of the ultimate moral origin of unbelief, which is vitally involved in any fundamental discussion of Christ's relation to Israel according to the flesh. Paul very clearly states that the basic reason for Israel's failure was unbelief (Rom. 11). It is highly appropriate that we should begin here, for after all Christ is the full and final answer to our question. In the very nature of things our answer must be found in an intelligent understanding of Him and His mission.

In the controversy reported by John, Christ claimed that He was the light of the world, and that His light was the light of life and reality. The Jews challenged this claim, and Christ pointed out to them that they were mistaken in their judgment because they judged Him "after the flesh." They looked at things from a material point of view and therefore could not understand Christ. For the same reason they were ignorant of God. He reminded them that if they really knew God they would have no difficulty in knowing and understanding Him. This does not mean that they were irreligious. On the contrary they were intensely religious—the out-

standing religionists of their day. They professed to know the ultimate truth about God and were well versed in what men said about Him; but they did not know Him in a living experience. That is the starting point of religious materialism—a form of religion but no immediate creative experience of the ultimate source of all true religion. That attitude necessarily results in externalism, and its emphasis is always in the realm of the material. Hence when Christ told the Jews He was going away and that they could not follow Him they could only think of His words on the level of the material. “Will he kill himself?” Jesus showed them that at that very time they were living in fundamentally different worlds. While they were all Jews, of the seed of Abraham according to the flesh and consciously bound up in the same sense world, they were fundamentally different. So far as this real world and consciousness were concerned they were living in two different spheres of life.

They were from “beneath”; Jesus was from “above.” Their whole life outlook, consciousness, and aspiration were drawn from the “beneath” world, while Christ’s whole life was the result of an immediate experience of the “above” world. Christ knew and lived God. They did not know Him. That created two worlds, two spheres of life, one spiritual, the other materialistic. That was not mere theory or interpretation, but the statement of the most real thing in their experience. While in the same sense world, they were living two fundamentally different kinds of life. Christ looked at things and lived from the “above” and spiritual point of view. He was in unbroken fellowship with the Father and consciously doing the things that were pleasing to Him. His whole life was governed and dominated by

that consciousness. Indeed, that was His life. Their life was from the world point of view. They had the mind of men, and Christ reminded them that it was dominated and ruled by the evil one. He was following His Father's will, while they accepted the devil's philosophy of life. He was in the free world of the spirit; they were in bondage to sin. The one was inward and spiritual; the other was outward and materialistic.

When Christ suggested that they were in bondage they immediately protested that they were Abraham's children and therefore could not be in bondage to any man. Christ granted that they were Abraham's seed according to the flesh. On the other hand He definitely pointed out that they were not Abraham's real children because they neither lived his life nor did his works. They did not live in Abraham's world of faith, therefore could not live Abraham's life of faith nor fulfill the promise made to Abraham as the father of the faithful. Their life stood in sharp contrast to the life of Abraham who moved out from his material world and civilization in quest of a city that hath foundations whose maker and builder is God. In this quest he saw Christ's day and the realization of his dream in Him.

The Pharisees could not understand a vision and quest like that, for theirs was a different world, a world of sense and not of spirit. Christ was in Abraham's world and moving towards the fulfillment of his dream. In Dr. Westcott's fine words: "He and they belonged essentially to different regions: the spring of their life, the sphere of their thoughts were separated from the spring and sphere of His by an infinite chasm. The difference was equally great whether it was regarded in its final source or in its present manifestation. The circumstances of earthly life give scope for the em-

bodiment of two characters *absolutely opposed*. For earthly life lies between and in connection with two others. It may be swayed by higher or lower influences; it may be fashioned on a fleeting or an eternal type, and between these there can be no fellowship." This is the key to the conflict of the ages. God intended men for the higher sphere in which Abraham moved, the possibilities of which were finally revealed and made available in Christ. Men have been trying to realize life and the promises of God in the lower level, and their efforts have been marked by conflict, failure, and death. God has sought to win them to the higher sphere where His will and word are the law of life.

According to the Bible man was started in this sphere. He walked and worked with God in the Garden, and he sought God's will alone. Then came a suggestion from "beneath" regarding the perfecting of his life through material means. In response he forsook the divine word and government, government from "above," and chose the lower way, the earth level with its emphasis on externals. That was the beginning of materialism and the materialistic philosophy of life. From this point on the story of man is the story of deadly conflict between the higher and the lower, the spiritual and the materialistic conceptions of life, and men have succeeded or failed as they have chosen to follow the one or the other.

Abraham and Israel as a nation were called of God to be the exponents of the higher and spiritual way of life. When the Law was given through Moses it was given for the purpose of leading them to see the utter futility of life on the lower level and to lead them to Christ and through Him back into the higher sphere where they submit to the reign of God. The Law with

all its ritual could not save men from the lower life, but it could lead them to Christ, and that was its declared mission (Gal. 3:24). Its whole conception is theocratic—life governed from above. The material order is but a symbol and pattern of the spiritual order which is the world of reality. This conception is the warp and woof of the Mosaic order. To miss this is to lose our way in the interpretation of the Bible and the fulfillment of its promise. Israel's high calling was to make this spiritual interpretation and world real to the nations of the earth. The immediate government of God, government from above, was absolutely essential to the fulfillment of this mission. Its requirement was love to God and man, and its challenge was never fully met until Christ made it a reality in a life that was in perfect submission to the government of God.

Israel asked for a different kind of government, in order to be like the nations round about them. This was the beginning of the earthly monarchy in Israel, and it was not of God; He permitted it, but it was not His will for them. This conception was from "beneath" and was calculated to lead them back to the lower level of life which seeks its realization in externals. While this was permitted by God it was never accepted as replacing the divine ideal of life governed from above. This ideal could never be consummated in the sphere of the ideal chosen by Israel when they established the earthly monarchy. The divine ideal required a nation of priests and prophets who could adequately interpret God and spiritual realities to the world, which the monarchy of the earth level could never do.

David wanted to build a house for God on this level, but God showed him that he could not do this—God needed a different kind of house to fulfill the divine

ideal and the mission committed to Abraham, and He told David that He would build a house for him, one that would fulfill the eternal promise and order.

Both the Law and the monarchy were brought in because of men's failure to live the higher or spiritual life, and were only permitted or granted because God chose to use them to prepare the way for Christ and His living house—the order from above. The promise of a better day which kept the fires burning upon the altars of God always looked towards this order. This is the order that is represented by the city which Abraham sought, whose foundations are in the spiritual and not in the material realm. God showed Moses that the fulfillment of the promise was to be realized through a prophet like unto him, and the New Testament shows that this prophet is Christ. To David it was revealed that this fulfillment involved the building of a new house, the throne of which was to be occupied by the greater Son of David forever. The New Testament is quite clear on the fact that this new house is built in the resurrection order and that Jesus Christ is the greater Son of David, who is to reign over it, and that His Kingdom is from above and is not for a thousand years, but forever. Before He was born the angel told Mary that “the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end” (Luke 1:32-33).

A thousand years reign in Jerusalem could not in any sense fulfill that promise. Peter in referring to this fact says that David “being therefore a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spoke of the resurrection of

Christ." That is to say, the resurrection and the resurrection order are necessary to the fulfillment of the promise made to David. It is quite clear that it could never be fully realized in a merely Jewish kingdom in a purely earthly order after the likeness of the world powers. The promise as given to Abraham, Moses, and David required for its fulfillment a unique person and new house, or order. With this agree the messages of the prophets. However they added that it required not only a unique person, but a suffering servant. This part of the message the Jews never understood. It was an offense to them which they ignored in the prophecies and despised in its fulfillment in Christ. They could find no place for it in a militant earth level program such as they had in mind in the establishment of the monarchy.

When God revealed this order to one of earth's great kings it was likened to "a stone cut out without hands." It had no vital connection with the kingdoms that went before it; it was not of that order. It stood out in striking contrast to the image that represented the world powers that Israel wanted to be like when they chose to be a monarchy. It had no form or comeliness to attract on the earth level. But concerning it Daniel said that it should be set up in the days of the Roman Empire. It shall never be destroyed, nor its sovereignty be left to another people. It shall overcome and supersede all other kingdoms, and it shall stand forever. It was also revealed to him that a certain time was determined for his people, and then the unique One should come and the earthly order, with its material temple, earthly priests, and sacrifices, would be taken away, and the new order established. When we come to the New Testament we are confronted immediately with One who claimed to be

the fulfillment of the Old Testament promise. This is the key to the New Testament—Christ the realization of the Old Testament promise. It is the warp and woof of its crisis story. After Christ nothing can be the same. In Him God has done a fundamentally new thing, and a new challenge and responsibility have come to the human race—not only to the Jews, but to all men.

When Christ entered upon His public ministry consciously undertaking the fulfillment of the divine promise He was immediately confronted with the temptation to take up man's program of world conquest, a program of bread, spectacular exhibition, power, and spiritual compromise. He was asked to leave the realm of the will of God and His government and to realize His program on the earth level. He recognized this suggestion as from "beneath" and declared that man cannot live by bread alone nor realize his life by compromising his relation with God and the life from "above." Here we have emerging at the very threshold of His ministry the two kinds of life, life from "beneath" with its bread and materialistic program, and life from "above" realized in absolute obedience to the will of God. Christ made deliberate choice of the latter, but was constantly tempted to leave it for the lower level.

He announced that in fulfillment of the promise the Kingdom of God was at hand, and that He had come to suffer and die in order to make it real in the world. Yet He made it clear that His Kingdom was not of the world order; it was from "above"; there was nothing about it to attract men on the world level. The Jews understood perfectly that He claimed to be the promised Messiah, but they could not understand a Kingdom that was not of this world, nor a vital relationship with

Abraham that was not of the flesh. Hence the conflict between Christ and the Jewish authorities. They would have eagerly followed Him if He had offered them an earthly Kingdom with material signs and manifestations of power. To miss this is to miss the New Testament story.

He never offered the Jews an earthly Kingdom. He never intimated that He was ready to restore the earthly throne of David on the earthly level. I cannot find a single verse in the whole of the New Testament that even suggests this. Therefore there could be no postponement of such a Kingdom, and there could be no Kingdom of righteousness until He made it possible through His death and resurrection. Even His own disciples found it hard to understand a Messiah who was not ready to establish the throne of David on the earth level. They hoped that it was He who should redeem Israel, but they had no place for the cross and the resurrection and no adequate vision of the new order making possible a real reign of God in which the Old Testament promise could be fulfilled. They were disappointed and sorely perplexed when He declared that His Kingdom was not of this world.

All this is very definitely brought out in the post resurrection conversations of Jesus. Their main point was to show His disciples that He did not fail, but that He definitely carried out the divine program set forth in the prophecies leading to a new and higher order in which is realized the consummation of the divine purposes. He made it clear that the order of that program was suffering, resurrection, evangelization, and consummation. "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and

the prophets, and the psalms concerning me. . . . Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations. . . ." (Luke 24:44, 46-47.) "All authority hath been given me in heaven and on earth. Go ye therefore, and make disciples of all the nations . . . : teaching them to observe all things whatsoever I commanded you: and lo, I am with you all the days, even unto the consummation of the age." (Matt. 28:18-20.)

At the last moment the disciples asked Jesus, "Lord, dost thou at this time restore the kingdom to Israel?" They evidently recognized that Jesus stated a literal fact when He said that the Kingdom of God would be taken from the Jews. But they forgot that He also told them that it was to be given to another nation bringing forth the fruits thereof. (Matt. 21:43.) After the Holy Spirit came upon them they came to understand this fact, that Israel according to the flesh failed because of unbelief, and that a new creation had taken place resulting in a new order which was a spiritual house and a holy nation which had its origin from "above" and was possessed of God. They came to understand fully that this was the true Israel, the real children of Abraham who were fulfilling the promise and represented the order of life which was governed from "above."

Peter recognized this holy nation as a spiritual house made up of living stones, with Christ, the stone which the builders rejected, the head of the corner. Jesus said that this was the very thing that was going to happen, when He told the Jewish leaders that the Kingdom of God was to be taken away from them. (Matt.

21:42-43; Acts 4:11; 1 Pet. 2:6-9.) The city of this order is the new Jerusalem, which, like the Kingdom of Christ, is from "above" and stands in contrast to the earthly Jerusalem, which was the city of Israel according to the flesh. Its people who fulfill the promise of the Old Testament are the children of faith who have been born into the new spiritual order. Paul says, "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise" (Gal. 3:29).

What then about the earthly Israel, the Israel according to the flesh? Paul gives a very definite answer to the question. He says, "For they are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they children: but, In Isaac shall thy seed be called. That is, *it is not the children of the flesh that are children of God*; but the children of the promise are reckoned for a seed." (Rom. 9:6-8.) Again on the same question he reminds us that "Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh [that is, he was born in the flesh order with its suggestion from "beneath"; he was not suggested by God]; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia and *answereth to the Jerusalem that now is* [the earth order]: for she is in bondage with her children. But *the Jerusalem that is above* [the spiritual order] is free, *which is our mother*." (Gal. 4:22-26.)

There is a conflict between these two orders. "He that was born after the flesh persecuted him that was born after the Spirit, *so also it is now*." What is to be

the issue? Both these orders cannot endure. Therefore "Cast out the handmaid and her son [the earth order and its issue]: for the son of the handmaid shall not inherit with the son of the freewoman" (Gal. 4:30). Is it likely that God is going back to the Hagar order, that is, the Israel after the flesh order, after the covenant of the freewoman has been established? Paul says, "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." That is to say, having come to know God in a living experience in the realm of the spirit, do not turn back again to the weak and beggarly rudiments of the flesh life and order. "We through the Spirit by faith wait for the hope of righteousness," for "Faith worketh by love." This is the principle of the spirit order which alone makes possible the realization of the promise.

This is again made clear by the Epistle to the Hebrews—God in the past spoke to the fathers in the prophets bit by bit and in divers manners. At the end of these days He has spoken unto us in a Son who is *heir of all things*, the fulfillment of all things. This Son is greater than the angels; He is more than Moses, who was only a servant in the house, whereas He is the Son who abides in His house. He also supersedes the Hebrew priesthood with its tabernacle, altars, and sacrifices. They could not open a way into the presence of God, for they could not effectively deal with sin. What they could not do the Son was able to do; He opened a new and a living way into the presence of God and is able to save to the uttermost all who come unto Him. Therefore there is a *disannulling* of the foregoing order because of its weakness and unprofitableness and a bringing in through the Son of a better hope by which we draw nigh unto God. He is the mediator of a better

covenant, and *taketh away* the first that He may establish the second, or spirit, covenant.

The sin question having been settled there is *no more* a sacrificial order, which at most only pointed to Christ, the sacrifice. The new born ones draw near to God with a true heart in *fulness of faith*. They now belong to the family of faith whose captain and perfecter is Jesus. As such they are not come to the old order with its darkness, conflict, and temptest. They "*are come*" unto Mount Zion—not Hagar's mount, but Sarah's mount. Therefore they are come, not unto Hagar's city, the earthly Jerusalem, but unto the city of the living God, the Heavenly Jerusalem, the city which hath foundations and whose builder and maker is God. This is the city of the new covenant, which is made real through the new mediator, Jesus Christ. This order is a Kingdom that cannot be shaken, the abiding order represented by the stone of Daniel's prophecy. This suggests the *removing* of the things that have been made, that the things which are not shaken may remain. God is not going back to the mere shadows and shaking things again—why should He? The Hagar order, which is the earthly Jewish order, must give way to the spiritual order of faith which is from above. That which is spiritual is not first, but that which is psychical, the earth order, then that which is spiritual, represented by the last Adam, who is Christ and is from above.

The consummation of the promise is in this realm and involves "the coming down out of heaven from God" of the Jerusalem which represents it. This is the picture that is given us of the realization of the quest for the city that abides. Abraham sought a city which hath foundations whose maker and builder is God. That was the quest of faith, but he did not realize the

promise in his day; yet he had the assurance of its reality in the vision of Christ and His day in which we with Abraham and all the men of faith shall be made perfect. (Heb. 11:39-40.) This is all involved in the picture of the new Jerusalem coming down from Heaven. It has foundations whose builder and maker is God and gates which He has built therein. On the gates are the names of the twelve tribes of Israel and on the foundations the names of the twelve apostles. The men of faith of all the ages are built into it. It is the living house of royal priesthood, the holy nation absolutely possessed of God and fulfilling all the promises of the past in their fullest and final meanings. That represents the final triumph of the spiritual order. There is no place here for the revival of a Jewish earth order which is clearly shown to be a parenthesis, which perfected nothing, but led up to Christ who is the file leader and perfecter of the order of faith which in the very nature of things must be a spiritual order. This does not mean that the fulfillment is hazy and indefinite because it is spiritual. To say that is the essence of materialism. Lord Tennyson writing to Mrs. Bradley said, "There are moments when I feel and know the flesh to be vision, God and the spiritual the only real and true." That is the New Testament point of view, and is the only philosophy of life and our world which could make possible the fulfillment of the great and cosmic promises of the Word of God. No mechanical and purely biological ideas, such as are involved in the theory that physical descent from Abraham makes possible spiritual privileges, can possibly realize the New Testament freedom represented by the sons of God. That ideal must be perfected in the spiritual order, of which Christ is the head.

What then shall we say of such passages as Romans 9-11? In the light of what we have found to be the main thought of the Word of God we need to read them over again with earnest care. If we do so I think we will find that, as a matter of fact, they make no provision for a world program that involves the rebuilding of Jerusalem in the earth order and the establishment of the old Jewish ritual and its world order monarchy. The Epistle to the Romans was written for the purpose of showing that the Jewish order with its Law failed to bring in true righteousness and that both Jews and Gentiles were under condemnation. But what the Law could not do in that it was weak through the flesh Christ actually accomplished, "God, sending his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the requirement of the law [the ideal of the Law] might be fulfilled in us, who walk *not after the flesh, but after the spirit*" (Rom. 8:3-4). This is the realm in which the requirement of the Law is to be realized, and it is not material, but spiritual.

This does not mean that the Word of God concerning Israel has come to naught. To begin with, they are not *all Israel* that are of Israel. The fact that they are Abraham's seed does not make them children. It is not the children of the flesh that are children of God, but the children of the promise. The children of the promise are the children of faith. The children of the flesh failed because they lacked faith and were cast out—the Kingdom of God was taken away from them. They stumbled at the stone order which is from "above." Therefore they could not continue as the priestly order of God. Does this mean that God has absolutely cast off His people? 'No,' said Paul, 'that cannot be, for I am an Israelite of the seed of Abraham according to

the flesh, and I am saved. I have obtained that which Israel seeketh—the fulfillment of the promises. I belong to the election who are the children of faith. They are the real Israel. So all Israel shall be saved, even as it is written, there shall come out of Zion [that is the Isaac, or spiritual, order] the deliverer. He shall turn away unrighteousness from Jacob; and this is the covenant unto them, when God shall take away their sins.’

Hebrews 10 tells us when Christ sealed this new covenant unto them and took away sin. If Israel is to be saved they must come into this new covenant order, for they cannot be saved in the old order. That is the whole point of the letter to the Romans. That is exactly what Paul says in chapter 11. If they are going to be saved, they must be grafted in by faith just exactly where believers in Christ now are. He also makes it clear that if the Gentiles are to realize the fulfillment of the promise they must through faith stay in that realm. There is absolutely no provision made here for a different order and way of salvation for the Jews and no provision for a Hagar program which is according to the flesh. This sphere in which believers in Christ are living is the sphere of the new race of which Christ is the head, and He is not going back to the old Adamic order to perfect what is begun in the spirit order.

I have most carefully gone over all the passages which are used in support of the earthly Jewish program involved in an affirmative answer to the question under consideration, and I cannot find how they can be reasonably used to support such an answer. I will give two or three illustrations. The book of Daniel shows that four great world powers were to prevail in succession, and in the days of the last of the four a unique order

was to appear, not in line with the preceding orders, but from "above," and it was represented as the final, abiding, and eternal order. Daniel was concerned about his own earthly people and made inquiry of God regarding them. He was told that *seventy weeks*, a definite period of time, was decreed upon them and upon their city, and then the Anointed One was to appear, and He was to settle the question of sin, make an end of the Jewish ritual, and "*bring in* everlasting righteousness."

The affirmative answer to our question requires that we say that the stone order was not to appear during the Roman Empire, but at the end of the present age—that the seventy weeks decreed upon the Jewish people meant not really seventy weeks, but sixty-nine weeks plus nineteen hundred and more years, and then one more week. If the last week has reference to the end of this age, then the time determined was seventy weeks plus all the time between Christ's first coming and His second coming, because the Jews have been living all this time, and the affirmative answer program requires that it was decreed that they should live. It is very much simpler to take the narrative as it reads and recognize that the unique person did actually come in the days of the Roman Empire, that He actually settled the question of sin and introduced a unique order making possible everlasting righteousness, that the Jewish earthly order with its temple and sacrifices was finished, and that the destiny of that people from that time on was determined by the attitude they were to take to the new order introduced by the Anointed One.

Take another passage, Peter's speech on the day of Pentecost, which was an explanation of what happened to the disciples on that day. He most definitely says that *this* thing that has happened is *that* thing which

hath been spoken through the prophet Joel, and that the exalted Christ poured out *this* which is now a reality in the life of believers. This is the beginning of it. It is here in reality, but it is not yet consummated. That is very simple and is very much more reasonable than to think that Peter quoted that passage and meant to say that this is that which Joel said, but that it is not going to be realized until the end of this age. No, that is too obviously an accommodation interpretation. Peter said this thing that you now see and that you are calling drunkenness is not drunkenness at all; it is actually the new spirit order of which Joel spoke.

Just one more passage. James, as recorded in Acts 15, after hearing what Peter and others had said about what God was actually doing among the Gentiles said: "Brethren, harken unto me: Symeon hath rehearsed how first God visited the Gentiles, to take of them a people for his name." Peter told them about what God was *then* doing. James continues: "To this agree the words of the prophets: as it is written, After these things I will return, and I will build again the tabernacle of David which is fallen . . . that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called." Peter told them about Gentiles being saved and baptized with the Holy Spirit, and James said, 'Yes, here it is in the Scripture, and this is the way it is done. God takes up the work of building the house of David that He promised to build for him, and in doing so the salvation of the Gentiles is made possible.' If that is not the meaning I cannot see what bearing the passage has upon the question that was under consideration. Yet it is one of the key passages used to teach that God is now calling out a people from among the Gentiles who are the church, which is a parenthesis, and that after He gets through He will go

back again and establish the earthly monarchy of David, and that will be another special blessing to the Gentiles.

No, God is building; He is fulfilling His promise to David and to Abraham, but He is fulfilling it in the new resurrection and spiritual order which is to be consummated in the city which hath foundations built and made by Him—He is the one who is doing the building. When Christ is revealed apart from sin at His second coming, which is to be according to His own promise, personal and visible, the new Jerusalem will also be unveiled, and we shall see it in its spiritual glory—in His glory, “for the glory of God did lighten it, and the lamp thereof is the Lamb.” It is to this city that the nations and the kings of the earth shall bring their glory.

The Pharisees’ program was provincial and material. This program, which is Christ’s program, is spiritual and cosmic. It belongs to the abiding order, and no mere earthly or Jewish program could meet its implications and requirements. God is seeking believing souls and a collective organization in which He can dwell and which can adequately interpret His life and purpose. Christ is building such an organization, the holy city, the Jerusalem from above, which hath foundations, whose builder and maker is God, and in which Abraham and all the children of faith shall realize their dream and the quest of the ages, for the throne of God and the Lamb shall be therein—perfect government from “above,” and they shall serve Him, for they shall see His face, and in its light they shall reign for ever and ever.

In coming to this conclusion we have not set aside the Word of God, as we believe it with deep conviction. If our interpretations of it are wrong, the Word still stands, and we accept it as the enduring will of God which shall prevail when our little systems have had their day and have ceased to be.

VISITATION EVANGELISM IN THE COUNTRY CHURCH

By HENRY W. McLAUGHLIN, D.D., Director of the Country Church Department of the Presbyterian Church in the United States

THERE was a time when the impenitent came to church. Today few of the great mass of unevangelized in the large cities ever come under the sound of a preacher's voice. This is also becoming true in the rural districts. There was a time when the unconverted would flock in great numbers to an extensively advertised meeting conducted by some famous evangelist, but they will not do it now. The audiences of these meetings are made up almost entirely of church members. The unregenerate would rather go to the theater, the baseball park or some other place of amusement.

Preaching will not evangelize the sinners unless they are present to hear it. The exigencies of the times demand that methods different from those successful at other periods must be put into operation. There was a time when people would read tracts but they will not do it to any great extent now. There is too much else to read that is more interesting to the impenitent. There never was a time when the Gospel had more counter attractions. What is to be done?

We may be able to learn something from business. Men in the business world have changed their methods to meet changed conditions. How do wholesale merchants sell their goods? Not like their fathers did. Do they wait for customers to come? Any wholesale merchant who would adhere to that policy today would go into bankruptcy. Men are sent in person to the trade,

and it is secured. How do life insurance companies secure such a vast business? They send trained men who by personal appeal convince the prospective buyer that it is to his advantage to insure his life. Insurance men of long experience say that they have never had a single individual, of his own accord, apply for life insurance.

There is no other method of exerting influence that gets more satisfactory results than through personality. There is no other way to reach the unevangelized in this new day, unless we can get the individuals of our congregations, in both city and country, to do visitation evangelism. So long as our people refuse to do this the great masses of men, women, and children will remain without the pale of the church. If sinners are to be brought to Christ they must be reached as individuals by individuals. As servants of the Master Christians must "go out into the highways and hedges and compel them to come in—" compel them by the tactful, earnest, and sympathetic Christlike touch. The Gospel of Jesus Christ is still "the power of God unto salvation to everyone that believeth." It is a changeless Gospel, but the conditions are changing. If we are to bring men to Christ, under the blessing of God, in this new day we must use those methods best suited to our age. This has been called the new evangelism, but it is the old evangelism. It was Christ's method. It was the method of His disciples. Andrew brought Peter. John brought James. Philip brought Nathanael. One by one the church grew.

It is pleasing to a preacher to feel that he is the sole agent in bringing people into the church, but that is not the best way. Members brought into the church by the pastor alone do not become so cemented into the church as they do when brought in by the members. Too many

join the preacher rather than the church. If a preacher is to widen his influence and make it permanent he must act through his church members. He should act as the head of his congregation, not in its stead. "He is to preach to the church from the Gospel so that the church may preach the Gospel to the world." Every properly constituted church is an evangelizing agency. It is a life-saving station and its members a life-saving crew. "It is God's ordained missionary society, and every member a life member."

Every pastor should be an evangelist—but through his church rather than apart from it. If Christ had trusted to immediate contact with the world, Christianity would have been a failure. It was not enough for Him to influence men; He must influence the world through men. This was necessary that His influence might become permanent and worldwide. He gathered about Him a few men, taught, trained, and sent them forth to tell other men. Every body of disciples became an evangelizing agency. "They went everywhere preaching the gospel." If Christ and Paul did not try to operate alone, no ordinary preacher should attempt it. Many ministers fail, not because they are not good operators, but because they are poor co-operators. It is far better for the sinner to be brought to Christ through the efforts of one of the members than for the pastor to be the sole agent. In the sphere of the Kingdom a work done through another secures a triple blessing. A pastor who inspires one of his members to bring a sinner to the Saviour, secures a blessing for himself, one for the saved sinner, and one for the member. It may have been this Christian's first achievement; it will not be his last. A new evangelizing force has been started in the world.

What our churches need is unity of life. This can be realized only when the pastor has his members associated with him in the business of evangelism. A bond of unity develops in the fellowship of service. The church thus becomes an organism, rather than a mechanism, constructed by the pastor. It will continue its life development whether it has a preacher or not. There is nothing that is a better stimulus to consistency, nothing more conducive to Christian growth, than the consciousness of the fact that they as members of the church are partners in the business of soul-saving. A feeling of responsibility for others is both rein and spur.

On Mother's Day, 1929, a visit was made to a country church in the Valley of Virginia, where sixteen years had been spent by the writer in a very happy pastorate. It is a farmers' church located in the open country with oak and maple trees about it, and nearby runs a clear, trickling, mountain stream. The membership consists almost entirely of large landowners, small landowners, and tenants. On the day of the visit there were 127 present in the older men's Bible class, which had grown from a humble beginning. In the afternoon about 800 people gathered under the shade of the trees on the lawn, and I spoke to them from the front steps of the church. I was a city pastor before I was promoted to this congregation. I made a study of personal evangelism just before the call was accepted. During this pastorate I tried, in an imperfect way, to practice in person and through the members visitation evangelism in this country parish. There were received annually an average of twenty-nine persons on profession of faith. If the work had been more faithfully performed the results would have been greater. Notwithstanding the large loss by death and removal to city churches dur-

ing these sixteen years the church doubled its membership, growing from 335 to 670. During this period I learned as much by my failures as by my successes.

ORGANIZING THE WORK

If I were to become the pastor of a country church again, I would rely even more upon visitation evangelism. Permit me to give here my own ideas of what should be done, based upon practical experience with ways unsuccessful and successful. Having decided upon the parish boundary, I would make a complete survey, securing the co-operation of the people. I would have a house to house canvass made, calling it an Every Member Friendly Visitation.

For this canvass there would be made the following preparations: I would call together a number of faithful, consistent men and women and explain the whole scheme to them. Then I would select a director whose business it would be to organize the campaign and to whom reports should be made. The visitors should be chosen. Each should have a copy of *Fishers of Men* and study it. This is an edition of the New Testament edited by Wade C. Smith.¹ I would insist upon each visitor reading at least two books on some form of personal work. I would suggest *Visitation Evangelism*, by Kernahan; *Adventures in Visitation Evangelism*, Kernahan; *Come and See*, Wade C. Smith; *Every Member Evangelism*, Conant. After these books had been read and personal instruction given, I would take the following steps:

1. The community should be districted.
2. Canvassers appointed and assigned.

¹Published by the Presbyterian Committee of Publication, Richmond, Virginia.

3. Prayer made for God's guidance with each group.

4. Instructions given to talk with the people about community betterment, especially through the church.

5. Instructions to foster community spirit and church loyalty.

6. Instructions to read some appropriate passage of Scripture and offer prayer in each family.

7. Instructions on how to fill blanks and secure information with as little ostentation as possible.

8. Instructions to secure pledges for future conduct and make the answer (yes), (with a circle around it).

9. Instructions to return promptly the reports to the director of the canvass.

10. The canvassers should be sent out, Scripturally, two and two.

This canvass may be made in one day. It is important that results be tabulated and a systematic follow-up work be carried on. A map of each district, and also of the whole community, should be made, locating each home. If so desired, the denominational complexity of each home may be indicated on this map by colored headed pins. I have used a manila envelope with instructions for making the canvass on the front and a blank for making the reports on the back. In this envelope there is a pad with fifteen sheets with blanks providing for information to make a card index for each family, and a card for each member of the family. This outfit is sufficient for each pair of visitors, providing their district does not contain more than fifteen families.

Appropriate places are provided on the blanks for name and address of head of family, names of members, ages, information showing whether they owned or

rented their place, public school attendance, church membership, church preferred, distance from church, regularity of attendance, membership in Sunday School, membership in young people's society, those who had been baptized, whether family worship is conducted, what church paper is taken, whether family has an automobile and if they will use it to bring themselves and others to church. There would also be the usual space for remarks.

This plan prevents overlapping and guarantees that no family and no individual are overlooked. It offers an opportunity to approach each individual in a natural way.

Suppose we are two visitors who have been properly prepared and to whom fifteen families having been assigned. Our prime object is to lead each person in our district to Christ. We should approach our task as did Frances Ridley Havergal when she was invited to spend a fortnight in a family where there were ten persons, most of them not members of the church and the others not rejoicing Christians. She said that she prayed that God would give her everyone of them, and before she had left the home God had answered her prayer. She said that the last night in the home she was so happy she could not sleep, and there came to her the poem which has been sung around the world, "Take my life and let it be consecrated, Lord, to Thee."

There will be found some persons who are members of the church, but not rejoicing Christians. These may be members who are not church-going. It is advisable to get as much information before reaching the home as possible. We should get the information as applied to the whole family; but it is the individual that is of vital importance.

We should deal first with the father. We should find out in the most tactful way possible whether or not he is a member of the church. If he is not we should visit with him about his soul, using mainly Scripture quotations. We should try to follow as nearly as possible the example of Jesus as He talked with the woman at the well. He talked first about something in which she was interested. He formed a point of contact, He led her to talk of herself and her beliefs and then tactfully led her to drink of the Water of Life. She was led not only to accept salvation, but to become a witness-bearer of the truth. There is no finer manual for the personal worker than is found in the first, third, and fourth chapters of the Gospel of John.

We should next find out whether this man is a regular attendant at church or not. There are many members of the church, especially in the country districts, who do not attend church and seem to have but little idea of what it means to be a Christian. I would say to such a person: 'We need your presence at church for the sake of your example to others, for the sake of your children and your neighbors.' We should try to show him that the church is God's divinely ordained missionary society and every member a life member, and that no man is a true member of the church who does not try to bring others to know Jesus Christ. We should try to show him that the church is God's divinely instituted society for answering the prayer of Christendom, "Thy kingdom come"; and that every man who honestly wants to see the rule of Christ in the hearts of men should ally himself with the church, not only by membership, but by attendance and by actual participation in its worship and all of its activities. We should show him that if he is going to help the church in its

divinely appointed task his presence is necessary. We should say to him: 'We are starting things anew, and we need your presence. Will you not promise that you will come regularly?' If he says he will we should write 'Yes,' with a circle around it, showing that he had made the promise.

Next we should ask whether he attended Sunday School. He may say that when he joined the church he attended Sunday School for a while but got careless about his Christian living, stopped attending church, and dropped out of Sunday School. We should tell him that we wanted to start a men's Bible class, and wanted him to come and bring his neighbors. We would remind him that he had some influence and, with his help, we can have a real Sunday School. If he promised, we would put another 'Yes,' with a circle around it.

Our next question should be: 'Have you family worship in your home?' He may answer something like this: 'No, I am sorry to tell you we do not. When I joined the church the minister told me I should have a family altar in my home. We did establish it and kept it up for a while. My life is not what it ought to be. That boy of mine knows me pretty well. For years we have had no reading of the Scriptures or prayer in our home.' We would make some such reply as this: 'You might talk it over with your boy and tell him that we are beginning things anew in this neighborhood and ask his co-operation, as well as that of the other members of the family, in maintaining the family altar where a passage of Scripture will be read and prayer offered. It is easier to maintain a family altar in a country home than in the city, as the family is more of a unit, the pursuits of the various members of the family are much the

same, and things are not so hurried.' If he agreed to establish family worship we would record it as before.

We should next take up with him the matter of a religious paper in the home and talk to him about the importance of having the right kind of reading for the children, if possible getting his subscription at once, or his promise to subscribe.

If my fellow visitor and I have succeeded so well with a man like this we have done a good day's work. We may get refusals right straight through. But if we fail with the head of the household, there is the wife. I know some homes in which the husbands are not Christians, but where the mothers have been brought to know Christ and have assumed the responsibility of Christian leadership in the family. We may fail with the mother; but there are the children, each one of them. If we reach the children and enlist their participation in an active, religious program, there are strong probabilities that the parents will be reached. In more than one home I know of parents having been brought to Christ through the influence of their children.

One of the very essential things in this Every Family Friendly Visitation is the follow-up work. One pair of canvassers may have in some cases failed; but they have been able to get the information, and the work should be followed up by persons who have special gifts and can make points of contact and reach the individuals.

As pastor, I would preach to the whole congregation a series of sermons on evangelism. Subjects like this may be selected: Every Member of the Church a Soul-winner; The Joys of Personal Work; The Method of Jesus in Building His Church, etc. No minister can expect to have a soul-winning church who is not him-

self a soul-winning minister. His sermons need not all be termed evangelistic, but all should have an evangelistic note, calculated to inform and inspire his people in the ways of evangelism.

AGENCIES

If I were again becoming the pastor of a country church I would endeavor to enlist all the agencies of my congregation in personal evangelism.

First: I would lay more emphasis upon the responsibility of the parents in leading their children to Christ and training them in His service. There are so many good agencies at work that parents sometimes come to feel that they can shift the responsibility that God placed upon them when He gave the children into their arms. As far as possible all the parents should be brought to promise to bring their children up in the nurture and admonition of the Lord, to pray with and for them, to set before them a Godly example, and to teach them both the way of salvation and the principles of Christian living. They should be inspired with faith and expectancy that God will save their children and that they will come into the church openly acknowledging their Saviour. We need to get back to religious education in the home. In every community there are parents who are not members of the church, and some who are members will not assume their religious obligations as parents. Sunday Schools are thus necessary.

Second: I would enlist the Sunday School teachers and officers. Some of the happiest persons I have ever known have been Sunday School teachers who had been used in bringing their entire classes to the Saviour. I would keep constantly before my teachers, as I dealt with them in the teachers' meetings, the duty and the joy of winning their pupils to Christ and training them

in His service. There is something wrong with any Sunday School where the boys and girls grow to manhood and womanhood and have not been brought to Christ. There is something wrong also with the Sunday School that loses its boys and girls as they approach maturity.

It was my privilege as a college boy to know personally Dwight L. Moody. Once, in company with other college students, I called upon him in his home at Northfield. He took us into the yard, threw himself down on the grass, and talked to us. Although it has been published many times I am writing down here, as I remember it from his own lips, the story of how he came to give up business and devote his entire time to evangelism. He said he was a boot and shoe merchant in Chicago and was superintendent of a Sunday School of more than a thousand members. He was very proud of it, and once he had the President of the United States address it. There was a class of girls in their early 'teens, one of the most trying classes he had. Once, when the teacher was absent, he undertook to teach them and was tempted to turn them into the street.

One day the teacher came into his store and broke down. "My doctor," said he, "has told me that I must go home to die." "You are not afraid to die," said Moody. "No, but I am thinking of that class of girls. I have been teaching them for some time, and not one of them is a Christian." Moody was a man of action, and said at once: "Suppose we visit them." He hired a carriage, and they visited every one, though they could go to see only two or three of them a day as the teacher's strength was failing; but when they had visited them all, each one had given her heart to Christ. On the morning the teacher left, without any pre-arrangement, they all

came to the station to say goodbye. Moody said he went back to his store, but had no taste for selling shoes. He wanted to talk to every man who came into his store about his soul. He gave up the business to devote his entire life to evangelism.

Every Sunday School teacher should be taught to realize the magnitude of his opportunities, and the corresponding responsibilities.

Third: I would try to make a soul-winner out of each one of my officers. I would district my congregation and assign an officer to each district, with a definite pastoral responsibility. I would visit with these officers and try to show them how to win their people to Christ and to train them in the principles of Christian living. I would alternate as I went into the homes with the officers. In one home I would read the Scripture and have the officer lead in prayer; and in the next home I would have the officer read, while I led in prayer. I would continue in visitation with my officers until I got them trained, and then these officers would be sent out, two and two, or the officers might take younger men with them in order to train them.

Fourth: I would train the young people of my congregation in the art of soul-winning. Young people are sometimes more successful than older people, especially in winning young women and young men of their own age. I know a country congregation where the young people made a house to house friendly visitation and talked to the young people who were not Christians. Then they invited them all to a young peoples' meeting on Sunday night, where an invitation was given for public confession; and thirteen young people came forward and united with the church. It is often easier to get the young people to do personal work than those

of maturer years. With their love of adventure they can be enlisted in personal service for Christ, if they are presented with a challenge and trained in the performance of the task.

Fifth: The great unused power of the church is the man power. Every country church should organize its men and give them definite assignments of work in social service, in religious education, in an aggressive church program of worship, and in personal evangelism. One reason that men do so little is because we have come to expect so little of them. The church should be a training school for Christian service. Campaigns of visitation evangelism have been successful in city churches, where the men of the church have been enlisted. My personal opinion, based on experience, is, that, if the same effort and efficiency were used to enlist the men in the country communities, visitation evangelism could be made very successful in the rural areas.

Sixth: The women of the church constitute the most willing of all the groups. They have been left until last because there is a tendency to place all the responsibility on them in many of our country congregations. When one has failed with all the other groups he can count on the women. However, it is a mistake to place too much responsibility on the good women of the church, and allow the man power to atrophy because it has failed to function.

GENERAL OBSERVATIONS

We should not confuse evangelism with revival meetings. I believe in revival meetings, but it is a mistake for any country congregation to depend upon them as their sole program of evangelism. The schedule of

too many churches is a revival meeting and a backsliding. An old woman in giving her experience, said: "I have been a member of the church for nigh on to forty years, off and on." One of the prime requisites for the building of the Kingdom of God among the country people is the three hundred sixty-five day program of evangelism on the part of the country church. It requires a higher type of Christian living to be able to carry on continuous activity in soul-winning than to be able to do personal work during the period of an emotional meeting.

The greatest difficulty is that there are but few country communities in which there is a country church that really functions. There are many little buildings, many little organizations, but the country multitudes are as sheep scattered abroad, having no shepherd. Most of these little country churches have only an occasional preaching service by an absentee minister. There is no permanent, adequate program of teaching or of evangelism.

Where the country community does not have a resident minister, or a church organization capable of putting on an adequate program of religious education and visitation evangelism, it becomes the duty of the churches in the nearest town to go out to the country people, either by organizing and sending bands of Christian men and women, or better still by supporting trained Christian workers to live among the country people and train local leaders for the task.

The town is the capital of the countryside. It is the trade center; sometimes it is the school center. The town is dependent upon the country. If the countryside should cease to trade with the town and send its people to populate it, the town could not survive. The town

has an obligation to provide for the country people the right kind of religious privileges.

I know a town church that has done just this thing. Twenty years ago there was in the county one church of this denomination. The men of the church were organized and sent out to do visitation evangelism and organize Sunday Schools and to provide for paid, trained workers. Twenty years ago there was one manse, now four manses; one preacher, now five preachers; one church, now nine churches; then 400 members, now 1900 members; then \$50,000 worth of property, now \$500,000 worth of property. The town church should, by this method of visitation evangelism and Sunday School work, strive to make every dweller in the countryside a Christian. It is not only the command of the Master, but the real growth and spiritually of the town church depends upon such a course of action.

There are hundreds of thousands of country homes throughout the nation that have never been visited by a minister or other Christian worker. The spiritual destitution in many of our rural areas, especially where white tenancy is prevalent, is appalling. The cities of the nation, where crime is so prevalent, have large numbers who were originally country people, who were born and reared in communities where the people have been underprivileged in sanitation, social advantages, economic privileges, educational facilities, and religious opportunities. There are many things in our national life that are calculated to give us grave concern.

What hope is there of a better day? The future of America is threatened unless it can be made Christian, not only in name, but in fact. America can never be made Christian by Christianizing only its towns and cities. It must be made Christian in the source of its

supply. We do not expect fruitful orchards without nurseries, abundant harvests without seed plots, nor great rivers without springs. Dr. George W. Truett recently said: "We are at the dawn of the world's greatest tomorrow." That can be made possible only if America becomes Christian. I do not know any way to make it Christian, other than by a widespread, continuous visitation evangelism in city, town, and countryside.

THE REVIEW

CURRENT THOUGHT AND ACTIVITY

THE BRIEF QUOTATIONS IMMEDIATELY FOLLOWING, AND GIVEN without comment, have been taken just as they came to notice in the general press. Yet, while they have not been selected with any theme in mind, a large proportion of them strike a deep spiritual note. This is true of a great deal of current matter, even in the secular press.

"The man who is too busy to serve God is—too busy."—*Breakfast Club of Los Angeles.*

"Improvement by constant betterment is superior to improvement by catastrophe."—*Charles F. Thwing.*

"A great many people must be getting tired of having so many things and want to move out and live in trees."—*Harper's Magazine.*

"God has called others to expose modern unbelief in church and school but he called me to defend the truth by preaching it in love."—*The late Dr. F. B. Meyer.*

"So preach that your people will recognize that Christianity is more than a truth to be understood; it is a tranquillity to be achieved."—*Rev. Fred Smith.*

"There are those, also, whom I have known who could never become the ministers of big churches, yet made themselves ministers of great churches."—*The Churchman.*

"Although doubts again and again drive men away from the Cross their needs draw them back to it once more."—*Rev. Principal Alfred E. Garvie, D.D., in The British Weekly.*

"Humility is a beautiful virtue but to be timid, fearful and therefore unwilling to attempt great things for God is not humility but lack of trust in God."—*The Watchman-Examiner.*

"The true ideal of Christian evangelism is the propagation

of Christianity, not by public preachers so much as by private conversation and the testimony of common men."—*Robert E. Speer in The Christian Advocate.*

"The greatest regeneration of social relationships results from the transformation of the lives of a few individuals. It is the men who do most with their solitariness who have most to give to society."—*Harold E. B. Speight.*

"We are living in an age of go-getters, however much we may deplore the type, and we are so infected with the spirit of the age that we are not happy if we are different."—*A writer in The Contributors' Club in The Atlantic Monthly.*

"There are two type of professors now teaching in our colleges and universities. The one derives his chief inspiration from learning, the other from life; the one goes in for research, the other for teaching."—*Hamilton Holt in The Forum.*

"Why is it, we wonder, that scholars feel that a book which is popular cannot be scholarly, or perhaps it would be more accurate to inquire why they feel that a scholarly, or sound, book cannot be popular?"—*Princeton University Press Almanac.*

"While in the conflict between capital and labor, the sympathies of the preacher are with the under dog; yet there is something more important to his mind than even helping the under dog. His chief concern is to get the dog nature out of both dogs."—*John Andrew Holmes.*

"The church formerly exercised a restraining influence upon the lawless tendencies of certain elements in communities. Perhaps it still does to some extent, but no one can fail to realize that its authority has been greatly weakened, if not destroyed."—*George W. Wickersham.*

"I wonder if we ought not to get closer to people in the church than we are getting in the formal Sunday service and in the worship period as we know it. Do these furnish the proper medicine for the cure of souls who have not found themselves?"—*R. W. G. in The Congregationalist.*

"Once when I was walking with Henry Drummond on the streets of Edinburgh, I put this question to him, 'What three courses of Bible study would you recommend?' After thinking awhile, he replied: 'I would recommend that they study first,

the life of Jesus Christ; secondly, the life of Jesus Christ; and thirdly, the life of Jesus Christ.'"—*Dr. John R. Mott.*

"The 'old-time religion' enabled followers and worshipers to have religious experience. The 'practical' teaches that we must think of the group, enlarge it, advertise it, boost it. Doing this publicity work takes so much of our time and thought that we do not have time for meditation, hence do not give God a chance to allow us an experience."—*Calvin T. Ryan in Zion's Herald.*

"We men and women are reasoning beings, to be sure, but despite training and exhortation, we remain in the aggregate, and probably will for all time remain, primarily feeling beings. It is our hearts, not our heads, that dictate most of our preferences, and it is in the light of emotion not of logic that we yield our allegiances and proclaim our enthusiasms."—*The Saturday Review of Literature.*

DO GOOD PEOPLE NEED CONVERSION? IS THE TITLE OF A searching paper by Rev. J. Ernest Rattenbury in *The Methodist Recorder*. The very question ought to be enough to start most thorough self-examination among our church members, and among our ministers too. There is a lot of goodness lying about like neglected coal piles; it is real goodness, so far as it goes; it is clean and has great potentialities—heat, light, power. Yet something is lacking to release all these possibilities.

Multitudes of professing Christians live clean, fine lives and have in themselves gifts that might warm other hearts, illuminate other lives, and move mountains; yet they do nothing—except remain good. As in coal, so in human life; there must be a transforming agent and the experience of a great change, or the things that might be will remain locked up, inert, unrealized, and the soul will at the last day stand beside the man with the one talent. But what is going to change all this and make the church a spiritual and moral power house? Do good people need conversion? Mr. Rattenbury has especially in mind people of his own denomination; but since the matter is of general concern, let us have his own answer to his question:

“Conversion is not merely for burglars but for the educated children of Methodism. It is not as the Roman Catholics would describe it—merely a turning of the soul to God—but it is the work of God in the soul. The fact that God comes into a human life and reshapes it, and gives peace of soul and power of conduct and service is the outstanding testimony of the Methodist Church and its verification in experience is the most important of all things for the new Methodism. And that this experience is not merely the vivid emotional effect of two sharply contrasted careers in one life, like that of the burglar who becomes a Christian, but a privilege to which all men are called, is written deeply on Methodist history.

“What was the conversion of John and Charles Wesley? It was not the conversion of two burglars to Christianity. It was not the conversion of two bad men. It was not the conversion of two vulgar and uneducated persons. It was not the conversion of two men ignorant of the Scripture or of religious habit and practice. It was the conversion of two very godly, educated and religious persons, of whom it might be asked, did they need conversion at all?

“A question asked me months ago has been ringing in my mind ever since. ‘Are we teaching our young people the need of a religious life deeper than that of the Wesleys *before* their conversion?’ That question, to my mind, puts trenchantly the most important challenge to the Methodists of our day. Are we?

“I believe in training children for God, and putting on them the onus of turning their backs on their Heavenly Father. But did not Susannah Wesley believe the same? I see no reason why children should not grow up trusting God and continuing in the belief they enjoyed as infants. They had assurance then. Such certainly are of the Kingdom of God. But does this experience continue among all our young people? I find little evidence of it. Are we putting before them, when it does not, the evangelical faith which changed the Wesleys and made Methodism? It may be said that the Wesleys entered into an experience as pioneers enter into a new country, and what they discovered with heart-searching and tears is easier for us to find. There are senses in which that is true. But do we find it? What is an undeniable fact is that these men, with all their practice of piety and admirable home training, felt there was something lacking. And it must not be forgotten that in their pre-conversion days they were not altogether without Christian experience. They prayed and believed their prayers

were answered. Other people thought of them as eminent for their devoutness. They were earnest missionaries striving to lead men to Christ, although depressingly incompetent of success. Their failure to do anything effective for God stands out in striking contrast to their unparalleled career of evangelistic triumphs after their evangelical conversion.

"Good people need conversion. Good people are not good enough. Salvation is not just being a nice man. Refinement and education, however valuable, are secondary things. Divine grace is primary. First things must be first. Mr. Weatherhead is right in his emphasis of the need of conversion among the educated children of Methodism, and right in telling us that this is God's work—not a mere determination of people to do right and 'help Christ,' but a realization that no effective Christian life can be lived apart from the saving grace of God."

WHAT WOULD YOU CALL THE FIFTH GOSPEL? PERHAPS YOU have never inquired about any fifth Gospel. If it exists it ought to be full of precious revelations. Now God gave to men certain messages which have come to bound up together in a book to which they may in general turn for instruction about Him and His ways with mankind in all time, for His will and how to do it, for knowledge of the great Mediator by whom they may come to Him, and for hope and strength. But it is not going too far to say that God, our Father through Christ, also gives in various ways, by His Spirit and through the experiences of the Christian life, individual revelations that apply to the needs of each one separately. This what Dr. A. J. Gossip, professor in the United Free Church College, Glasgow, has referred to when in a sermon he said, about a "fifth Gospel":

"Did you realize, even with Christ to help you, how wonderful God was, until you experienced it yourself? I confess I did not. I read now in the fifth Gospel, the gospel of my own experience.

"When things get a bit crooked and difficult for me, I light the lamp of memory and hold it up. I turn the pages of that fifth Gospel, which has just as marvelous things in it as any of the others for me. I remember how Christ spoke to my heart here, and how He called me there, and how He laid His hand upon me yonder. You need not chatter to me about higher criticism—it cannot beat the volume of my own experience. I

have gone to Jesus Christ about this and said: 'I did not understand. God is better than you promised me. You said, "Ask, and it shall be given you," but I did not ask, and it just came.' As Emerson says: 'I did not find my friends; the good God gave them to me.' I did not seek, yet I found. Some Buddhist has said: 'I was sitting like a beggar on a dung-heap, and I opened my hand, and the pearl of salvation was lying in it. God has passed by and put it there without my noticing.' I say to Christ: 'You said, "Knock, and it shall be opened," but I did not knock.' As Samuel Rutherford says, sometimes the soul is found asleep, and God comes swinging through the doors, and lays gifts beside the pillow, and he wakes and finds that God has been and gone, but His gifts are left. God is better than He promised; all the metaphors we can employ and all the pictures we paint are just suggestions. If you want to know what the sea is like, you may have to take the small puddle in a slum street which is all the poor slum child has to look at, as an illustration, but you realize it cannot convey the real thing. It is like that with our pictures and the goodness of God.

"We need this big vision, this experience, in our Sunday schools today. I am sick and tired of this sniveling about the failure of the Church; I want to hear more about the successes of the Master. If you know something of that in your own mind, you will have something to teach the children. Otherwise religion has nothing to say to you, and you had better hold your tongue. When I was a boy I was told not to expect too much from God—I must watch and wait. The Psalmist says: 'My eyes are growing blind watching for God.' Sometimes we have to do that. Says this man in the Psalms: "That was not my experience; the very day I called he answered me."

"Of course, it depends what you ask. If you just ask for your own wishes, you may not get them all, thank God. But if you have learned to pray to God for what He desires, the answer will come. I have proved God is our refuge and strength and we will find Him very near when we call. If you have passed through deep waters and found God true to His promises, you will teach, because you have something to say.

"There is no answer to anything that comes out of our own experiences. Have you had any experiences? Well, Christ expected us to have them."

IT IS LITTLE MORE THAN A PLATITUDE, THAT IN RELIGION THE results of reasoning, however correct, are not enough. Yet

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this truth is largely undervalued even by many who would not deny it; more than this, it does not appear to be sensed at all by certain of the more intelligent. Whatever cannot be imparted and grasped by means of logical processes has little weight with them. Yet all reason must rest in its beginning on "immediate awareness"—on the direct experience of the thing itself.

There is solemn truth in the frequently heard Christian testimony of some convert, that he "can't tell" what a wonderful thing has come into his life. He is right. Neither his halting, perhaps ungrammatical, expressions nor the fine phrases of a scholar can more than hint at what took place in the divine-human reconciliation. Yet his very earnestness and insistence and the vast change in his life do carry the conviction that something of unspeakable comfort and power and hope has entered into his very being. It is not, then, any adequate account of such experience, but the convincing outward evidence of some tremendous change within, that gives Christian testimony its weight. The convert must leave it still a mystery—but a compelling mystery, a mystery that allures with a divine attraction.

A British preacher and essayist, Rev. Frank H. Ballard, writing lately on this point has said:

"The unmovable bedrock of Christian faith is Christian experience. Arguments not based on experience leave us cold. Arguments that are the result of experience always appeal to something more than the intellect. There is nothing duller than theology divorced from life. That is why we can never leave the apostle Paul alone. He annoys us when he reasons as a rabbi, and some folk say they have no patience with fanciful arguments. But he soon wins us back again as we realize that underneath his curious forms are vital experiences and thoughts that matter to-day as much as in his day. Ultimately the greatest apologists of Christianity are not those who reason most carefully, but those who experience most deeply—the men who have felt and seen and heard the things that cannot be expressed. The man who was merely reasoned into a creed yesterday may be reasoned out of it tomorrow. But one who has experienced the truths the creeds endeavor to express may change his creed and still retain his religion."

THE MISSION FIELD HAS FURNISHED NUMEROUS INSTANCES OF the failure of anything short of the Gospel of Christ to bring peace to earnest souls that have long sought for it. Let a man order his life as he will, devoting himself to the purest and loftiest meditation and also to good works, still there is something lacking. For his full satisfaction and development man needs not only the society of his fellows; he must have the divine companionship. A striking illustration of this fact is reported by Sadu Sundar Singh:

"I had been taught from childhood according to the Law and Commandments of God and, though I really wanted to live up to the Law, I found that I failed so often that at last I became hopeless. I knew that God was the Merciful and the Compassionate, but I got no peace. I saw clearly, whenever I thought of my sinful state, that God and heaven are holy and that, even if my sins were forgiven, I could never enter the presence of the Holy God so long as my sinful nature remained unchanged and unpurified. For years I studied the Quran, Hadis, and other holy books, that I might find how to get rid of the old nature and how to obtain salvation and new life, but all my efforts were in vain. But I thank the God of Love that, even before I had begun to search for him, he was already seeking for me. Even when I had found him, and he had found me, I did not fully know him till I was born again. Now I know him whose likeness is in me and who, since the foundation of the world, has been mine and I his. My heart is now full of peace, for I have found the real Islam, which is Jesus Christ, who was crucified and now lives forever. Now I am spending the rest of my life in his service."

THE DEMAND BECOMES MORE FREQUENT FROM CHRISTIAN leaders, that the layman must bear his own testimony to the power of the Gospel. The priesthood of believers is no meaningless phrase in Christian history. Yet in how many churches is the duty of proclaiming the Gospel and bearing witness to its power left entirely with the preacher. The question naturally arises, How far is the ministry itself responsible for this state of affairs? Dr. Robert E. Speer has, through *The Christian Advocate*, laid upon laity and ministry alike the importance of developing the work of lay preaching:

"Laymen are bound to propagate their religion by speaking about it, by preaching it, in fact. Telling men the gospel, explaining what Christ can be to a man, is preaching, as Scriptural as any preaching can be made. Ministers ought to make this plain, and lay the duty of such preaching upon all their laymen, and teach them how to do it. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and conclusive Sunday morning sermon. The true ideal of Christian evangelism is the propagation of Christianity, not by public preachers so much as by private conversation and the testimony of common men."

EMOTION IS THE BOGEY OF A LARGE PROPORTION OF OUR MINISTERS and churches. Anything like a sincere and fervent response from the pew would upset the morning performance in many a pulpit. The sermon is often entirely correct in theology, logical in thought, and fine in delivery; yet it convicts no one of sin and convinces of nothing in particular. It lacks force, power, fire, grip; it sounds reasonable but moves no one to action, like a command uttered without authority. What is the trouble? Let an anonymous pastor, writing in *The Congregationalist* upon the need of spiritual power in the church, give his answer:

"St. Francis arrested the attention of his generation by his absolute divorce of religion from institutions that cost money, his entire cutting off of his own life from desire for place or pelf, his utter concentration upon the spiritual needs of men. It was a dramatized revolt against a mechanized, businesslike conception of religion. It was the method that had been adopted by his Master before him. And before Jesus and St. Francis, those vivid men, the Hebrew prophets, saved religion by doing the same sort of thing. Prophets and saviors in all ages and all lands have known that the fire of religion must be substituted for the mere business of religion, if religion is to be a living force. They have known that religion, when it really affects the world, does so because it is a passion and not a commercial enterprise; an irrepressible surge of life, and not the hardened, juiceless product of an institution maintained by authority or the use of clever method.

"It looks now as if nothing would renew religion in America

and Europe, and make it a vivid power in men's lives, save some fresh manifestation of the Franciscan passion and manner. So long as the ministry is looked upon as just as much a business as—salesmanship, for example, it will affect the world about as salesmanship does. So long as the mass of the people who make up the churches treat the Church as another form of club life, there is not much likelihood that the Church will have an influence much different from that of a club. So long as one man regards the ministry about as another regards brokerage (that is, as his way of making as good a living as possible and getting through life as comfortably as possible), the present unsatisfactory condition of the churches is likely to continue, with the estrangement of the multitudes everywhere and the restlessness and unhappiness of the ministry."

"The working out of the revised conception of the ministry is not to be looked for in the Church itself—from its members at large. The responsibility for doing that belongs to those who have made it their business to be leaders in the development of spiritual life. The story of St. Francis at least suggests ways of experimentation. Detachment from the ordinary desires and ambitions of typical life seems to have been always a necessary condition of commanding spiritual power and influence. The cultivation of such detachment is a first step toward finding a further answer to the problem of bettering the present religious condition."

THE CHURCH AS AN ORGANIZATION HAS ITS FAULTS, BUT NO satisfactory substitute for it can be found. It can hardly be denied that one may be a Christian and yet be a member of no church; however, it may be noted that such Christians do not seem to be doing any very notable work in advancing the cause of their Lord among men. In any great movement men need fellowship and organized endeavor. Dr. Charles E. Raven, Canon of Liverpool and Chaplain to the King, has written in *A Wanderer's Way*:

"At present religion is identified with churchmanship in the minds of men, and if they reject the latter they usually reject the former with it. Some would have us forswear the ancient institutions and seek God outside them—which means that our search will start with an antichristian basis and be deprived of the genuine treasures of experience and devotion which organized Christianity still possesses. For me at one

time, and for very many still, that is the only honest course. Indeed I agree with them that some day we may outgrow institutionalism; is it not written of the City of God that there is no temple there? But that day, if it ever comes, is not yet. A church of some sort is indispensable, and it is easier and wiser and more charitable to reform that which exists than to devise a new one, as any candid student of the 'fancy religions' of to-day will admit."

THIS IS AN AGE WHEN CULTS OF ALL SORTS FLOURISH, SOME WITH resounding names; but it has remained for a secular journal to give an apt designation to the most widespread cult of all. The interest of *The Saturday Review of Literature* is of course primarily in literature as such, but in dealing with conditions that affect literature it often enters other fields. Not long since its opening editorial referred to our age as having made a "cult of toleration." This just about hits it. With us "anything goes," so long as it does not actually disturb us in our business of living life in our own way.

It is at least odd that, in a time when we hear so much about social consciousness, social responsibility, social service, social betterment, and all the rest, there should be so little concern about the social effect of individual views and conduct. Yet what our ambitious social organizations seek to build up in the way of finer and nobler community life, individual habits are busy pulling down. What has contributed to such a state in our generation? The editorial referred to supplies an explanation:

"Of all ages ours is perhaps the most tolerant. Other ages have been tolerant from incapacity to be otherwise, from ignorance, from indifference, from licentiousness, but ours is so of deliberation. We have indeed made a cult of toleration, perhaps to the point where toleration is no longer a virtue. Partly we are tolerant because civilization has grown so complex that to resent what is not directly suited to our inclinations would consume all our energies; partly, because as a result of its intricacy we have learned that in order to live we must let live. But largely we are tolerant because the spirit of science has descended upon us, and science has taught us the fallacy of believing that theories are immutable.

"It was impossible, of course, that an age which replaced faith with science should retain its moral codes unchanged. Human nature could no longer be measured by the same yardstick when it was seen in part at least to be the victim of glandular deficiencies as when it had seemed to be entirely a thing of the spirit. As soon as the human being no longer appeared unquestionably the captain of his soul, but was rather the resultant of chemistry and experience, conduct could no more be fitted into a cast-iron sheath of custom. If man sinned, he sinned as much because of himself as despite himself. And if that was so, the sin was no longer to be regarded as sin.

"But an interest in science could not stop with theory, it must proceed to experimentation. And experimentation, again, meant a further loosening of the shackles of convention, or at least an excuse for lenity toward the relaxing of traditional standards. A new attitude developed toward society which regarded it as a vast laboratory where human relationships were in process of shaping, and where precedent was not of necessity the lodestar of action. So now today it has become fashionable to be 'open-minded,' stupid to be straitlaced, ridiculous to be prudish. This is the canon in the year of grace 1929.

"It is the canon, we hasten to add, of the sophisticates. The masses of the nation are undoubtedly still living if not in the full light of Victorian morality at least in the shadow of it. But in a democracy like ours the opinions of the sophisticates bode much for the nation, for by example, through literature, through the press, they seep down into the remotest of our communities."

IT IS NO INFREQUENT THING FOR THE CHURCH TO RECEIVE A deserved rebuke from a source entirely outside her own ministry and other leadership. At the convening of the recent Presbyterian Assembly at Ottawa, Premier Mackenzie King made an address, which included certain observations deeper than those polite commonplaces that so often make up a speaker's remarks on like occasions. As *The Evangelical Christian and Missionary Witness* remarks, the Premier spoke as a prophet when he said:

"The greatest endeavour in the lives of men should be cultivation of what I term the right attitude. And in obtaining that right attitude there is no influence comparable to that

of the Church—a Church not diverted by this sideshow and that sideshow, but concerned with the eternal verities.

"I frequently view with cynicism, contempt, and even grief, the advertisements I see outside some churches, trying to compete with the movies, because I feel that the people who are drawn by that sort of thing go away with as little permanent profit as those attending some other forms of entertainment.

"Let the Church get down to realities; back to her true mission of spiritual things. And if the Church does that then the application of religion will take care of itself.

"If I were a preacher I would preach on this text every Sunday of my life: 'Let this mind be in you which is also in Christ Jesus'—that mind which is concerned with intellectual and spiritual things."

THE CHANGES OF THE PAST THIRTY YEARS HAVE BEEN SO PROFOUND that, to young people of this century, the generation immediately following our Civil War seems to have lived in a rather benighted age. Someone wrote to Professor David Smith of Belfast expressing his difficulties with the modern disposition to sweep away faith in the supernatural as manifested in various Scriptural incidents. In the course of his answer, through *The British Weekly*, Dr. Smith paid his respects to those who can see little of importance or greatness in the closing decades of the last century. The list of eminent men he gives is not drawn up with a view to their religious beliefs, but as a reminder that modern scholarship has no monopoly of intellect. He also, in these excerpts, gives his view of the kind of learning the church needs:

"It occurred to me recently on hearing a sneer at 'the Victorian Age' how ill it becomes us thus to depreciate our predecessors. Whatever their limitations, think of the names which adorn the record of the later years of last century in every domain of intellectual activity: De Quincey, Carlyle, Macaulay, George Borrow, Keble, Newman, the Brownings, Tennyson, Dickens, Thackeray, the Brontës, Kingsley, Ruskin, Matthew Arnold, Trollope, George Eliot, Coventry Patmore, the Rossettis, Swinburne, R. L. Stevenson; Milman, Thirwall, Grote, Freeman, Froude, Gardiner, Green; Brewster, Faraday, Hugh Miller, Mill, Darwin, Tyndall, Huxley, Kelvin. A generation ago what teachers we had in our colleges and universities!

Their names were household words: David Masson, John Stuart Blackie, the Cairds, R. C. Jebb, Lightfoot, Westcott, Hort, Robertson Smith, Fairbairn, A. B. Davidson, A. B. Bruce, Henry Drummond, George Adam Smith (still happily with us). How few have arisen worthy to rank with such as these! 'There were giants in the earth in those days'; and the race has dwindled and diminished in our own. Our generation abounds in clever men, but its great men are few.

"And nowhere is the dearth sorer than in the domain of sacred learning. It is perhaps a phase—pray God, a passing phase—of the social unsettlement which culminated in the long and ruinous struggle of the World War, and which has diverted men's minds to the reconstruction of the fabric of civilisation and the application of the scientific discoveries of earlier days; but whatever the reason, the fact is that little remains of the profound scholarship, the massive erudition which is the fruit of patient and loving devotion to the pursuit of knowledge."

"What the Church needs in these days next to a spirit of grace and of supplication is a Renaissance, a revival of godly learning. 'I am persuaded,' wrote Martin Luther, 'that without skill in letters it is quite impossible for pure theology to stand; even as heretofore, when they were ruined, it shared their miserable overthrow. Nay, I see that never has there been any notable revelation of God's Word unless He has first prepared the way by the rise and flourishing of languages and letters as Baptist forerunners.' One blessed use of sanctified scholarship is that by discovering 'the inexhaustible fullness of Holy Scripture' it enables us to welcome without disquietude the larger light which is continually breaking in upon earnest minds and perceive how, so far from discrediting the ancient and imperishable faith, it illumines it and reveals therein a deeper and diviner truth. There is wisdom in the old aphorism that 'a good textuary is a good divine.' The best apologetic for the historic faith is a deeper understanding of the sacred record of the historic revelation."

CHRISTIANITY HAS PROSPERED, IN THE DISTINCTLY RELIGIOUS sense, even when foes have been outside her gates. Spiritual destruction comes from disloyalty within. It is strange that more of our preachers and leaders do not realize this. There is considerable religious teaching at present which has the effect of releasing the hearer from his sense of accountability

to God. This is not to say that any such result is intended; but you cannot weaken faith in divine revelation, in Christian tradition, in the cross as the only way to God, in the certainty of judgment for sin, and yet expect your hearer to retain a compelling interest in religion.

Such teaching is by no means peculiar to America. *The Modern Churchman*, England, has given a quite gloomy quotation from an editorial in *Theology* respecting conditions in the Church of England. Indeed it is so depressing that one hopes it is overdrawn:

"It may be doubted whether the outlook for the Church of England was ever more dark, or its condition more insupportable to all true believers in the Christian faith, than it is to-day. A century ago Keble and his friends were confronted with a relatively clear issue; the nation had apostatized from Christianity through its alliance with the new liberalism, and the Church must awake to the reality of its vocation, and emphasise its distinctness from the world. To-day the spirit of apostasy is going to work by far subtler methods. It is not the nation but the Church itself which is to be false to the Gospel of Christ. Not by open attack, but by flattery; not by burning down Bishops' palaces, but by filling them with men who can be trusted to deny the faith they promised to defend; not by threats of disestablishment, but by the firmer establishment of heresy in the high offices of the Church—it is thus that to-day the citadel of English religion is being undermined."

THERE MUST BE SOME SIGNIFICANCE IN THE GROWING INTEREST in evangelism. The theme is prominent in recent books and articles, while definite movements are launched to promote interest and endeavor in this supreme field of Christian activity. A great revival is no man-made affair; it cannot be brought about by organizations or committees or drives. But these efforts may succeed in bringing the church to her knees, and when this occurs there is reason to hope for that outpouring of the Spirit which both church and world so sadly need.

The editor of *The Life of Faith*, J. Kennedy Maclean, has given in *The Bible To-Day* a brief survey of the spiritual outlook in Great Britain. The picture he paints of present

religious life in that country could be applied with little or no change to conditions in the United States. Human nature is the same everywhere, so that if these words of this writer reveal a smoldering spiritual life in that country, that promises to burst into a consuming flame, we may pray with renewed hope for the same thing here:

“So far I have painted the picture in somber colors as the conditions of the hour demand; but, fortunately, there is another side to it, and the gloom is relieved by the glory. The darkest hour, we are frequently reminded, is that which precedes the dawn, and we do not forget other periods in our history when the forces of indifference and materialism seemed entrenched beyond all possibility of replacement. Then, when the hosts of evil were rejoicing in what seemed to them their complete and overwhelming victory, the breath of God breathed upon the dead bones and they were clothed with life.

“Remembering, therefore, what great things the Lord has done for us in other decadent ages, I look around for signs of hope, and I find them in certain facts. First of all, I put it on record to the glory of God that wherever His message of salvation is faithfully proclaimed in the power of the Spirit, the preacher can always rely upon a crowded and eager congregation. With all our indifference to the things that matter most, there is yet a hunger and a thirst after God and the pardon He so freely bestows, and in the city of London, as in other large cities and towns up and down the land, there are churches at whose doors long queues of people are to be found patiently standing every Sunday evening. They want the truth, and they go where they know they will find it. Only a few days ago, I was discussing with one of our eminent provincial preachers the present state of religion in England, and he described to me his own experience. Every Sunday evening his church, which seats over a thousand, is filled in every corner. A winter or two ago, desirous of reaching a wider congregation, he engaged the local music hall with a seating capacity of two thousand. After his own regular service at 6:30, he proceeded to the music hall, and always found a full house awaiting him and his message.

“And the hunger of which I write is finding expression in other directions. Within a few days there will be starting out from London a band of Pilgrim Preachers, who, for the past dozen years, have been spending the summer months in the

open-air up and down the country. The leader of that band is a personal friend of my own, and, from time to time, he reports to me the wonderful things that the Lord does through His faithful servants as they proclaim the Gospel of redeeming love to all who gather to listen. This is no place for details; all that need be said is that these reports read like chapters from the Acts of the Apostles."

"Finally, I find ground for hope and confidence in the knowledge that God's loyal people, acquainted with the situation as I have presented it in the earlier part of this article, are longing and praying for a new day of divine grace and power. Here and there, as I know from letters sent to me, they are taking counsel together and pouring out their souls before God in an agony of intercession for a spiritual quickening. They can rest neither day nor night as long as the Lord whom they serve is despised and rejected of men; and since they plead in faith they believe that He will graciously hear and answer."

THE SPECIALIST HAS BEEN DEVELOPED IN ABOUT ALL BRANCHES of human activity, so that it is not surprising to find him in the religious field. And there is evidently a place for him. Why should the long and painstaking studies of child and adolescent psychology, not to mention the improvements in methods of teaching, be applied only in the public schools? Surely the Church School has a right to these things. Fortunately our churches are coming to realize this, and the professional religious educator is now among us. Naturally some things must be guarded against. The spiritual must not be crowded out by the intellectual; the interest in method must not obscure the great central aim—to bring the young to know Jesus Christ as their Saviour and Lord.

There is another unfavorable tendency to be avoided, and that is the effect of the presence of the specialist and of his technical knowledge upon the layman. There appears to be some danger that the lay worker in the Church School which employs a professional religious educator will be disposed to let the latter shoulder all the responsibility. This tendency has already moved the *International Journal of Religious Education* to give this editorial warning:

“Speaking of the specialist, we are moved to remark that we have perhaps been too ready to accept him as the final solution of all our difficulties. Churches have sometimes been too eager to place all educational responsibility upon one professionally trained person and let the layman who formerly bore the load go merrily on his way in blessed unconcern. We believe in the specialist. We want him to have a big place in the program of religious education in the future. We believe that many phases of religious education are so technical that they require professional training for their successful execution. We believe also, however, that there is a large place for the layman in the church program of religious education. His talents, his experience in the business and professional world, his freedom from the sins of professionalism put him in a position to render a unique service which will greatly enhance the work of the specialist.

“What is true of the work in the local church is also true of organizations for the advancement of religious education. A tremendous impetus was given to better religious education when the professional worker entered the ranks of the organizations for its promotion. Something very vital was lost, however, when at the same time, as happened in so many cases, the layman felt that there was no longer a place for him. Somewhat tardily, but not the less surely, we are beginning to see that an all-professional organization may be no more successful than an all-layman organization. Each in his own way may make his contribution to the common cause. Let us remind ourselves that religious education was nurtured through its early years, not by professionals, but by laymen. Perhaps those who were so essential to its early life will continue to be equally essential to its further development through its increasing maturity.”

TO JUDGE FROM THE VAST AMOUNT OF DISCUSSION DEVOTED TO the subject of education, the ideal system has not yet been worked out. But at any rate various faults have been recognized and are by way of being remedied. Overcrowded class rooms, professors who are not true teachers, and the one-sided recitation system are listed among the obstacles to best results in our colleges and universities.

In a recent issue of *The Forum* Hamilton Holt considered these defects and the means he has adopted to remedy them at

Rollins College, of which he is President. He severely criticizes the present craze for "research." Many professors neglect teaching in order to engage in "original research," to help them attain an advanced degree and perhaps some other recognition. As President Holt says:

"To-day we find hosts of men engaged in the laborious, time-consuming, and unprofitable task of writing uninspired theses on unimportant subjects and trying to learn more and more about less and less; while in teaching orientation courses they take the opposite extreme and, as a Harvard professor recently said, try to make their students learn less and less about more and more."

It is worth while to note, then, how things are done at Rollins, as indicated in President Holt's brief outlines of his own methods:

"Speaking for myself alone, I have begun my attempt to remedy the three sins of the modern American college by limiting the student body at Rollins College to seven hundred boys and girls. In so doing, we aim to perfect and dignify the small college at a time when our small colleges are trying to become large colleges and our large colleges are trying to become universities. We are centering our energies on the college and are not, as are most institutions of to-day, specializing and emphasizing graduate and professional work.

"I have tried to select our professors with a view solely to their teaching ability and therefore I have given far greater weight to the opinions of their present and former students than to all the eulogies of their faculty colleagues. As our teaching corps expands, I hope to invite only those professors to join our circle who have that imagination, that nobility of character, and that genuine gift for teaching which alone can inspire youth. I shall feel that I have failed as President of Rollins College if I cannot find such men and procure them for our staff.

"I have tried to solve the problem of bringing the teacher and taught together by abolishing both the recitation and the lecture systems *in toto*, and establishing in their place the so-called 'Two-Hour Conference Plan.' This proposal has for its purpose, and hopes to effect, continuous consultation and coöperation between teacher and student. The theory behind this innovation is that the student's mind is immature, that

frequently he does not know how to study, and that he most needs the professor when he is preparing his lesson and not after he has learned or failed to learn it. Thus the maximum impact of the instructor's personality will be exerted on the student's mind at the time when it is most needed. This does not mean, of course, that the teacher solves every difficulty when the student gets stuck. Only a foolish teacher would do that. It does mean, however, that someone will be at hand ready to aid the student when aid is necessary. And it means that the waste of unsupervised time for which student life has become notorious will be largely eliminated."

THE EVANGELICAL CHURCH, AS A WHOLE, IS STRANGELY INDIFFERENT to the vast importance of Christian literature of the right kind and abundance. Every non-Christian and anti-Christian doctrine that attains any success worth mentioning makes much of its press. Yet here the church lags. A good part of our present books and periodicals are devoted to the organizational and educational sides of Christian propaganda and to the merely academic and philosophic aspects of the faith. We need more of clearly informing and inspiring spiritual literature. Upon returning from his fourth world tour Dr. John R. Mott laid before a group of American missionary leaders twelve propositions respecting the needs of missionary work, as he saw them. Upon the need of literature he said:

"Another important thing which we must do is to advance the solution of the Christian literature problem. The amount of available literature for the clergy and educated youth is inadequate and untimely in virtually every field. We should discover the ablest writers and secure their release for this kind of work. There is also the problem of getting literature distributed and used. We have allowed the initiative to be taken over from the Christians into the hands of the non-Christians in this matter of literature in India, China and Japan. This is alarming. I trace the cause to our divisions. There is enough brain and enough money among us to make a plan and enlist the co-operation of scholarship to meet this tremendous need. I am speaking of the great body of Christian literature that is needed. The bookstores in Japan are well stocked with non-Christian literature, and scarcely any Christian literature is in evidence. We have the leaders, but we must release them, and

the work must be done interdenominationally, with co-ordinate thinking and planning."

IT WOULD PAY THE CHRISTIAN ELEMENT OF OUR POPULATION TO create a great daily paper, endowed if need be, that would not only give all the important news of the day without sensationalism or pandering to morbid tastes, but would also give the truth about religious and moral affairs both accurately and fully. It is impossible today to get at the real inwardness of prohibition enforcement if we depend on the newspapers. They are largely hostile or indifferent; they magnify failures and minimize successes; and their statistics are nothing to tie to. *The Christian Century* has thus editorially summarized the "dry killings," of which an unfriendly press has made so much:

"That there should ever be fatalities in connection with the enforcement of law is regrettable, but the occasional occurrence of such incidents should not be allowed to discredit either the law or its enforcers until some reasonable evidence has been submitted to prove that one or the other was to blame. Bank robbers, burglars and hold-up men not infrequently put themselves in positions where their destruction becomes inevitable, and the case of rum-runners and bootleggers is not different. The killing of even a criminal is unfortunate, but not so unfortunate as giving them a free hand unrestrained by fear of consequences. A tremendous uproar has been raised about 'dry killings.' The *Christian Century* has given a thorough analysis of one *cause celebre*, the DeKing case, in which it turned out that the wet press had grossly perverted the record to make medicine against prohibition. The Congressional Record for June 14, 1929, contains a list of all prohibition officers killed in the discharge of duty and all persons killed by them and the details of each case. The persons killed by officers number 155. An analysis of this record by Atticus Webb shows that these 155 were by no means innocent victims, as usually represented. Fifty-five of them were already shooting at officers before they were fired upon; 32 drew their gun first but were fatally slow on the trigger; 10 shot it out with officers but the evidence as to which drew and fired first is inconclusive; 12 had attacked officers with weapons other than guns. Most of the others were fired upon while attempting to avoid arrest or lawful search. It appears that six innocent parties have been killed.

Two of these were automobile fatalities, two were killed in a boat collision, one was struck by a stray bullet, and one was killed with a gun in his hand. Reckless shooting by law enforcement officers is not to be tolerated. But it appears that there has been very little of it."

WHEN IT IS FOUND THAT ONE HAS BEEN DESTROYING SOME OF the evidence, it is impossible to avoid the conclusion that he is afraid his case will not bear close examination. This has been the charge made against Christian Science. Things written and printed concerning the life of its founder and her activities in launching the new cult have disappeared in mysterious ways, according to various writers who have made a study of the organization. In reviewing Edwin Franden Dakin's new book, *Mrs. Eddy: The Biography of a Virginal Mind*, Winfred Ernest Garrison gives in *The Christian Century* this summary of these activities:

"At first glance it does not seem that it should be very difficult to write an accurate biography of any prominent person whose life, extending from a date no more remote than 1820 down to our own times, was spent in an area as literate as the vicinity of Boston. There must be plenty of extant materials—personal reminiscences, private correspondence, public records, and all the other standard forms of source material. But in the case of Mary Baker Eddy, there are extraordinary obstacles in the way of the biographer seeking the truth and nothing but the truth; and most of them are not natural obstacles. To begin with, Mrs. Eddy's own story of her early life, as given in 'Retrospection and Introspection,' is notoriously and demonstrably inaccurate. The delusions of grandeur from which she suffered reflected themselves back upon her early experiences to produce a wholly idealized picture. When the board of lectureship was organized to control all propaganda from the home office, one of the specified duties of its lecturers was 'to bear testimony to the facts pertaining to the life of the Pastor Emeritus.' But it is quite evident that, in view of the unique status claimed for the Pastor Emeritus as the mouth-piece of God and the founder of the true religion, dogmatic necessity entirely outweighed historical evidence. Even before this, loyal adherents had scoured New England to collect damaging documentary evidence in regard to Mrs. Eddy's early

career and render it inaccessible to future biographers. When the financial settlement was made with her son after her death, one condition was the return of all the letters which she had written to him. Many of the most important books are very rare, and have been purposely made so, The Dickey 'Memoirs,' published in 1927, have been reduced to two surviving copies in the United States. The Milmine 'Life' is almost equally rare and its plates have been bought up and destroyed. The first edition of Dresser's 'Quimby Manuscripts,' containing Mrs. Eddy's letters to Quimby, survives in only three or four examples. The biographer, therefore, has to contend against a great deal of manufactured mystery."

AFTER ALL THAT HAS BEEN WRITTEN UPON THE TREATY AND THE concordat between Italy and the papacy, the intelligent observer's attitude respecting their future relations may be expressed by a question mark. The so-called "agreement" of last year seems to lack the elements of permanence. It is regarded as a truce, rather than a treaty, between forces inherently antagonistic. The underlying cause of this weakness in the arrangement has been put quite tersely by *The New Republic* in this outline of the historic attitude of the Roman Church and of the situation now:

"There is a sense in which the Catholic Church can never be reconciled with nationalism. Being Catholic, it must have regard to the interests of nationalism's enemies; being possessed of secular attributes, it must seek to exercise and extend them; being a church, it must seek to restrain the ardor of the young to kill one another.

"There was a time when the Catholic Church was virtually co-terminous with the Roman Empire, which was pretty nearly co-terminous with the known world. And the Church, claiming divine authority over men, delegated that portion of its authority which concerned civil government to temporal rulers, while reserving the right to intervene whenever it deemed it necessary (as it frequently did). From the Catholic point of view, this theocratic empire was later split into nationalisms which really belonged together all the time. Ideally, this world-wide authority of the Church has never been impaired. And the Church has never admitted that its claim to unrestricted moral authority can be divorced from its right to counsel and guide the worldly actions of temporal rulers.

"In other words, as has so often been said, here are two absolutisms facing one another, and their claims, to say the least, overlap and conflict. The concept of a free church in a free state has never been really at home in Latin countries. The question has been not so much to find the proper sphere of religion (which some believe to have been solved in America) but to find a fruitful and workable relation between the two sovereignties."

WHAT IS THE CAUSE OF THE DRYING UP, IN AMERICA, OF THE springs of the higher human interests? We have, it is true, culture, literature, music, art, after a fashion, but our attainments are largely superficial and impermanent. What best seller in fiction today, for example, will be in any demand ten years from now, if it is even remembered? Yet the great novelists of the last century are still read. No country on earth has more practical intelligence, more energy, and more abundant resources, so that seemingly it ought to encourage the best in everything. In theory it does do so. Where is so much money spent on education, on reading, on travel—on all that should lift the mind above the sordid levels?

Yet, beyond material things that minister to comfort and pleasure, a strange blight seems to rest upon our productiveness. A paralysis has seized our finer powers. Why do we fall short of the larger vision of life, even as it concerns this present world? Of course, many forces are at work upon the life of a great people, yet there must be some outstanding one, and we think that the answer has been given by James Truslow Adams, business man, traveler, and writer, in his article, *A Business Man's Civilization*, published in *Harper's Magazine*. His whole explanation of America's cultural decline can be indicated by one word—business.

After showing that Europe, through tradition and other conditions, has developed certain checks to the complete business domination of all sides of life, he proceeds to point out America's lack of these saving factors and what has consequently happened to us. From a paper that supplies one of the best perspectives of present American civilization appearing

in recent years we take several excerpts. After speaking of certain offsetting elements in English life, Mr. Adams says:

"In America from the beginning there has been an entirely different social scene, although in many respects it was more variegated in the seventeenth and eighteenth centuries than it is to-day. Neither the best nor the worst of feudalism, however, was transplanted to the colonies. We fell short of developing an aristocracy or a permanent landed gentry. With the exception of a few colonial experiments, there has never been an established church. Politics, save in a few rare cases, have ceased to attract first-rate men as a career, and there is none in either diplomacy, which is usually only an episode, or in the civil service, which holds no position worth striving for. The rewards of a lifetime spent in the army or navy are negligible. On the other hand, we have had the richest virgin continent in the world to exploit, and the prizes for a successful business career, measured in money and power, have been such as are undreamed of in European business. Generation after generation the opportunities, instead of becoming less, have become colossally greater. The result has been that most of the energy, ability, and ambition of the country has found its outlet, if not its satisfaction, in business."

As to the results of the fact that "the business man's standard of values has become that of the civilization at large," he continues:

"Owing in large measure to this, to the emphasis placed in America by the universities on equipment and plant, and to the constant need of money for endowments and upkeep, they also have come under the sway of the successful business men to an extent undreamed of in Europe. If the equipment of European universities seems meager and poor in comparison with America, no one can claim that the work being done in them is inferior; and partly due to the smaller demands for money for constant building and expense, and partly to the presence in the European social system of important classes other than business men, the universities there are far more independent of business domination and ideals than they are with us. The entire religious system of the country, also, is in the same relation of dependence upon the business man. In the absence of any establishment of large endowments from the past, the churches of every denomination are dependent upon the richer members of their congregation for their support.

As for politics, the relations between parties, legislatures, and the business interests are too notorious to call for specific comment. The dominant economic and social power of any country is bound to be the dominant political one. If agriculture, for example, is now the Cinderella of American prosperity and government interest, the cause is in part to be found in the fact that the number of men engaged in agriculture has dropped from 90 per cent of the total in 1790 to 36 per cent in 1910 and 29 per cent in 1920. The professions, as we shall note later, are also rapidly coming under the domination of the business man's type of civilization.

"Thus unlike Europe, the business man with us finds himself the dominant power in the life of the nation and almost alone in his control over the direction of its entire life, economic, social, intellectual, religious, and political. It is a situation that, so far as I know, is unique in history and well worth analyzing."

After following out the effect of this lopsided development of a great people in its effect upon the professions and upon the economic life of the people, in the enormous increase of business itself, under the cloak of "service," the writer comes to this conclusion:

"Civilizations rest fundamentally upon ideas. These ideas to be effective must be those of the dominant classes in the civilization. In making the business men the dominant and sole class in America, that country is making the experiment of resting her civilization on the ideas of business men. The other classes, dominated by the business one, are rapidly conforming in their philosophy of life to it. The business man, in so far as he is more than a business type, in so far as he is a fully rounded personality (as, I repeat, many of them now are), owes that development of himself outside his work to the work of other classes in the past or present. If those classes become merged in his own, whither can even he himself look for his extra-occupational development? If the leaders are not humanely rounded personalities, civilized rather than barbarian, what shall be expected of the mass which patterns itself upon them? In a word, can a great civilization be built up or maintained upon the philosophy of the counting-house and the sole basic idea of a profit?"

DURING THE PAST SUMMER THE CHURCHMAN DEVOTED considerable space to the present evils of the moving picture business and to the empty pretenses of those responsible respecting improvement. Mr. Will Hays and ex-Governor Milliken were the particular objects of that paper's criticisms, since they have been put in positions by the movie industry where they should exercise a powerful influence in favor of decency. *The Congregationalist* has come to the support of *The Churchman*, and in the course of an editorial comment upon the latter paper's articles said:

"A correspondent who upholds the *Churchman's* position says in commenting upon the matter, 'All the investigation needed is a visit to any movie house.' That in a somewhat extreme form is very much our own reaction. In fact, it is hardly necessary to visit the movie houses. The advertisements of the screen plays seem to carry a sufficient indictment. A few weeks ago the present writer, whose family had joined him at the office after a busy day, planned a visit to some movie on the way home. He was amazed to discover that in the whole city of Boston there was not a single picture, so far as the advertisements at all showed its nature and quality, that seemed fit entertainment for a boy of thirteen. Everything, without exception, was manifestly either overwrought sex stuff or crime-dominated melodrama. Compromise was made finally upon what seemed to be the least objectionable show. It turned out to be one that moved almost entirely in the world of crime, but which was artistically so poor and so extravagantly overdone as to have little effect, except that of exasperation, upon anybody.

"No doubt there are many good films. We have seen some of them. But why, with the high profession made in connection with the work of Will Hays and ex-Governor Milliken, should there be so much that is not only non-ideal and non-artistic, but so much that is positively objectionable from the standpoint of decency and wholesome influence? Without raising question regarding the proportion of good film pictures, it may very properly be asked why, in view of the high professions made, so much that is decidedly unwholesome and objectionable, continues to appear?

"We refer to Mr. Hays and ex-Governor Milliken because they have been set forward by the movie interests as inter-

mediaries between that industry and an enlightened public. In their work they have made a great deal of appeal to the Church and other idealistic organizations and agencies. If we judge the results of their work by a high standard, it is because they have themselves, in their high professions, set that standard.

"Frankly, it seems to us time for a showdown. We have been slow to speak of it, but we have felt for some time that an effort was being made to put over a great deal of bluff on the churches."

THE PROFOUND CHANGES THAT HAVE COME OVER THE WORLD during the past thirty years are by no means confined to material things; our very attitudes toward once seemingly permanent human arrangements have been shifting. We abandon and even condemn ideas and conventions that our fathers held with a sort of religious conviction and with unshakable tenacity; and we adopt customs and habits that would have filled them with horror and alarm. Perhaps many of these changes are good and in the direction of improvement, while some are, to say the least, doubtful.

The Spectator, London, has lately called attention to the readjustment of the British mind respecting tradesmen, and we imagine that this quiet revolution is not confined to Great Britain. It is the spirit of the age, and the man who produces anything, from a volume of sermons to a patent shoe polish, is expected as a matter of course to give no small consideration to "what there is in it." The aspiring individual who "writes because he must," who follows "art for art's sake," who toils painstakingly at anything "for the sake of the work," is becoming an ever greater exception. Is society the gainer by the change? But to quote *The Spectator's* comment referred to, as illustrating this reversal of public judgment:

"Sir Chartres Biron delivered himself recently of a somewhat cutting reference to booksellers as mere 'tradesmen.' This description loses its edge, however, if we remember that we are not Victorians. We have different social values and even a peer runs a shop to-day without losing caste. In fact, this is precisely where the Georgian Age has progressed furthest. Fifty years ago a man was 'something in the City.'

He dared not be more precise in good Society—at any rate, if he wished to remain in it.

“Then there was the nice distinction between wholesale and retail. If you sold ribbons by the hundredweight your wife could still hold her head high, but sell them by the yard and you and your family were beyond the pale.

“All this is sheer humbug. As a book-salesman I am grateful to Sir Chartres for this candour—of course nearly all of us are tradesmen and proud of our trade. It is a goodly company and includes Benvenuto Cellini, Rubens, Sheridan, and Wren. They were all tradesmen as well as artists, skilled sellers of their wares. For it is not essential that a tradesman should sell other people’s goods. Every time an artist executes a commission to paint a portrait he is doing a deal. He is not a whit the worse a painter because he accepts a high fee for his work. A barrister spends many years reading dull tomes and listening to dull pleadings not simply for the love of the Law but with fat fees in prospect. He barter his knowledge of cases and of human nature for the biggest cheque obtainable. The market-place is not localized in the City. It is like the motto of the Gunners—*Ubique*.

“Mr. Arnold Bennett pointed out the other day in the *Evening Standard* the futility of Art for Art’s sake as applied to literature. It almost invariably produces the dilettante—a person feeble in performance but big in promise.”

AS THESE LINES ARE WRITTEN THE GRAVE DISTURBANCE IN Palestine between the Jews and the Arabs appears to be quieted rather than settled. The prospect that one outcome of the Great War might be the building of a Jewish state in the Holy Land has had a strong appeal to the popular imagination. But it is difficult to create a nation by mandate, and especially when centuries of established views and habits on the part of a large body of people must be overcome. While the fury of the Moslem Arabs has aroused the indignation of Jew and Christian alike, it is significant that a few observers, at least, have lifted their voices in defense of the Arab claims. *The Daily Mail*, London, has emphatically protested against the whole scheme for making Palestine a national home for the Jews, and during the early days of the recent outburst it made this energetic statement:

"There are 750,000 Moslems in the country and only about 75,000 or 80,000 Jews. To maintain the privileged position of this small body, mostly recent immigrants from abroad, over the Arabs, who have been settled in the territory for centuries, British bayonets have to be constantly in evidence or readily available. As far back as March, 1922, Lord Northcliffe, after examining the conditions on the spot, warned the British nation of the gulf that yawned before it in Southwestern Asia. 'Look at Palestine,' he exclaimed. 'Do you know that we are on the verge of starting a war in Palestine?' With his unerring instinct for realities, Lord Northcliffe saw that there could be no permanent peace from the Jordan to the sea under the artificial system we have set up.

"The Government seems to be dealing energetically with the present outburst, which must, of course, be firmly repressed. But when order is restored the matter, in its larger aspect, must not be allowed to rest. The Ministry is not bound by a casual declaration made to a very unrepresentative Jewish group by Lord Balfour. We hope that Mr. MacDonald and his colleagues will waste no time in reopening the question, and that they will go closely into the whole outrageous folly of endeavoring—with British backing—to convert an old Arab State into a sham Jewish 'nation' at the expense of the British taxpayer."

In addition to the above we may add this comment, by William Yale, formerly advisor to the Commission on Mandates in Turkey, and published in the *Boston Evening Transcript*:

"In Palestine the Arabs outnumber the Jews by more than six to one. There as elsewhere the Jews are but an alien minority. And the tragedy of it is from the Jewish point of view that if by their brains and energy, their industry and capital they succeed in rehabilitating Palestine inevitably the Arab population benefiting from the improved economic condition will increase by leaps and bounds at a greater rate than the Jews can hope to multiply. Nor can the balance be redressed by immigration because a large influx of Jews has proved to be both an economic and a political impossibility. The harvest of their hopes and efforts is turning out to be Dead Sea fruit. One sympathizes with the Zionist ideal, one wishes that it might be realized, and one is deeply touched by the apparent frustration of the Jewish ageless dream.

"On the other hand, the Arabs also command one's sympathy. For centuries they have been in undisputed possession of 'the Land.' And even though they have for long been under the alien rule of the Turks, these conquerors from the north who brought ruin upon Palestine never attempted to dispossess the Arabs nor to supplant their culture. Palestine remained an Arab land. During the World War these people also had their dream of union and independence only to have their hopes dashed to the ground, the Arab provinces parcelled out among the Powers, and Palestine promised to an alien race. To the Arabs this settlement is a rank injustice which they bitterly resent and to which they refuse to be reconciled."

IT IS A SINGULAR FACT THAT THE STRUGGLE FOR GREATER liberty among men sometimes itself develops a blind and merciless tyranny. Russia furnishes an example. The Russia of the Czars was a land of oppression, an oppression that came to be more or less associated with the state church, and so with religion generally. In its ostensible effort to free men from one form of despotism Bolshevism has substituted another. It did not stop with the abolition of the power of the state church, but is now doing all it can to destroy all religion, even belief in God.

Since there is a strong religious element in the Russian soul, naturally religion could not be eliminated by fiat. However, the purpose to accomplish this ultimately is proceeding by measures that make anything like Christian propaganda more and more difficult. William Henry Chamberlain, who has lived continuously in Russia for a number of years, has been writing for *The Atlantic Monthly* a series of thoughtful and illuminating papers on Soviet Russia, and in one entitled *The Struggle for the Russian Soul* he makes very clear the trials of Russian Christians today. The Baptists have been especially active, and have suffered accordingly. The following extract not only gives some idea of the methods of the Soviet government, but is of particular interest as the group of Baptist workers Mr. Chamberlain refers to was evidently that led by Pastor Fetler, whose work in America and Russia has been followed by many with sympathetic interest:

"Several blows fell on the Baptists during the winter of 1928-1929. A group of some sixteen Baptists, Russian emigrants who had been trained in a Baptist seminary in Philadelphia, in America, and had returned to Russia in some irregular fashion in 1920 or 1921, were arrested in White Russia, where they maintained a coöperative farm, and charged with counter-revolutionary agitation. Shortly afterward a man named Shevchuk, alleged to be in the confidence of the Baptist communities in Ukraina, where this sect is especially strong, was arrested on the Soviet-Polish border, accused of espionage and plying a contraband trade. In the spring of 1929 the Baptist training college in Moscow found itself obliged, at least temporarily, to suspend activities, although at the time of writing I do not know whether or not it has been definitely and permanently closed.

"More important than these minor episodes was the new law regulating the activities of religious organizations in the Soviet Union, promulgated in the latter part of April, 1929. Two or three provisions of this law strike at the very heart of two main aspects of sectarian activity, the sending out of missionary propagandists from central headquarters and the extension of church activity into educational, recreational, and benevolent fields. Paragraph 19 of the law provides that 'the region of activity of ministers of cults, religious preachers, messengers, and so forth, is limited to the place of residence of the religious unit which they serve and the place of existence of the corresponding house of worship.' There is pretty definitely aimed at itinerant preachers and missionaries.

"Under paragraph 17 of the law, religious organizations are forbidden: '(a) to create mutual aid funds, coöperatives, productive societies, and, in general, to use the property in their possession for any ends except the satisfaction of religious needs; (b) to render material support to their members; (c) to organize special meetings for children, young people, women, and for prayer, and in general to organize meetings, groups, courses, departments, and so forth, for Bible study, literature, manual training, and education in religion, and also to arrange excursions and children's parks, to open libraries and reading rooms, to organize sanatoria and medical aid. . . . In buildings and houses of worship may be kept only books which are necessary for the observance of the given cult.'"

THE RULE, THAT ONE SHOULD WORK FOR THE BEST BUT BE PREPARED FOR THE WORST, MAY BE APPLIED TO NATIONS AS WELL AS INDIVIDUALS.

viduals. Every country should seek by all honorable means to maintain peace, and it should be a source of gratification to every citizen that our own government has been seeking to find ways to lessen the chances of war and to reduce the enormous military burdens of the nations. However, it is difficult for the most sanguine student of international conditions as they stand today to feel any assurance that the world is through with war, and that on a large scale.

The efforts to adjust European affairs after the close of the Great War seem to have created new conditions of danger about as bad as any they abolished. The Balkans continue to be the powder keg of Europe, with new irritations substituted for old. Indeed the whole southeastern portion of the Continent is in a dangerous mood, lacking only some aggravating incident to precipitate a very acute situation. In addition to reports and discussions in newspapers and magazines, doubtless sometimes colored by political and commercial bias, it is interesting to get a private view by one on the spot who looks at matters with the sympathies of a Christian worker. A gentleman who has recently been representing officially one of our American churches in the Balkans in a personal letter to a friend drew this picture of the state of affairs:

"Jugoslavia should be better off economically, but it is misgoverned. Like Rumania it has been made far too big for the native governmental capacity. Old Serbia was a little country, of about three and a half millions. Now it has over eleven millions, of whom a large part are minorities, mostly of much higher cultural standards than the old Serbian stock, such as the Croatsians, the Hungarians, and the Germans living in the former Hungarian territories, the rich Batchka and Banat districts to the north, and the Macedonians to the south, mostly all Bulgarian in language and sympathy. Owing to lack of experience, administrative capacity, and moral equipment for the task of governing such a large country it is being impoverished to an alarming degree.

"Militarism is in the saddle. With unwilling subject nationalities to keep in check and surrounded as it is now on all sides, with the exception of Greece, by states that have old scores to settle, Jugoslavia presents one armed camp. In pro-

portion to its size it has undoubtedly the biggest army in Europe. The maintenance of this vast military establishment swallows up many millions which the country can ill afford. Add to this, inefficient and corrupt administration, and you can see what the country is heading for.

"There is a very uncertain condition arising from dissatisfied and suppressed minorities and the political rivalries between the various Slav elements within the country, like Serbs, Croats, Slovenes, and Bosniaks; and there is the still more uncertain situation respecting Bulgaria, Italy, and Hungary. Italy is pressing through Albania, Bulgaria is smarting under the bitter memories of Serbia's action in the Balkan war of 1913, and Hungary is looking for a chance to get back the vast and rich territories lost to both Jugoslavia and Rumania. There are only about seven million inhabitants in present Hungary; but about five and a half million Hungarians are subject to other states. And there are about four and a half million Bulgarians in present Bulgaria; but about two millions are subject to other states. In both cases the other states are Jugoslavia and Rumania, two most corrupt countries.

"These conditions cannot last long. Even Bulgaria, limited through the peace treaties, is preparing for the inevitable conflict. Most people who know conditions here state that there must be another outbreak within ten or fifteen years. It may not be deferred that long, for the present tension between Bulgaria and Jugoslavia, with frequent murders of Bulgarian peasants on the western frontier by Jugoslavian gendarmes, may easily lead to much more serious happenings."

THE WESTERN WORLD HAS A VERY IMPERFECT GRASP OF THE fundamental changes that have quite recently been taking place in Turkey. The papers, after the manner of papers, have occasionally given reports of some of the more spectacular things, but little has appeared in the way of a comprehensive account of Turkey's struggle to become a modern state, more especially of that part of the struggle covered by the past twenty years. One of the important changes has been the development of religious freedom. In 1928 the Turkish constitution was changed to abolish Islam as the state religion. However, on account of the former close interrelation of this religion and the state, such a revolutionary measure has actually put the Mohammedans at a greater disadvantage than

those of other faiths, for the former were not equipped for independent existence.

In an article upon Dictatorship and Reforms in Turkey, in the *The Yale Review*, Halidé Edib has referred to this peculiar situation and makes some general observations concerning the relations of religion and the state which are striking, not because of their originality but because of their origin:

"Now that the schools give no religious instruction, and the religious institutions have been abolished, the Islamic community, if it is going to last as a religious community, must create its own means of religious teaching, its own moral and spiritual sanctions. Further, in the ritual and in the fundamentals of worship, there are likely to be changes among the Moslems in Turkey. Such changes should be allowed to take place without governmental interference. The occasional attempts of university professors to propose new forms of worship in Islam—such as substituting organ music for vocal music, allowing worshippers to enter the Mosques without taking off their shoes, the placing of benches so that the faithful may pray seated, and the doing away with a number of complicated bodily movements in prayer—have met with profound displeasure. All these changes might be carried out by the wishes of the people, but governmental interference in this most sacred part of men's rights must constitute a dangerous precedent. The fundamental meaning of the long and very interesting phases of secularization is that the Turkish psychology separates this world from the next. To take religion out of the political state, but to keep the state in religious affairs, is one of the contradictory aspects of the last phase which must be corrected.

"Not only in Turkey but wherever religion is interfered with by governments, it becomes a barrier, and an unremovable one, to peace and understanding. Yet the basic doctrine of every great religion is peace and the brotherhood of men. If only religions could be freed from political influences all over the world, the barriers between peoples of different creeds would break down sooner than one supposes."

BOOKS

THE GOSPEL ACCORDING TO SAINT MARK ¹

THE VOLUME under consideration is the most recent in the series which is being published under the title of *The Clarendon Bible*. The series is admirably representative of contemporary British scholarship. The general editors are the Bishop of Oxford, Bishop Wild, and Canon G. H. Box. Two of the previous volumes were prepared by the author of the present work, Canon A. W. F. Blunt.

Each new series of Biblical commentaries has some special objective which one does well to keep in mind in any attempt to evaluate it. Criticism not infrequently goes astray by overlooking or ignoring the purpose and underlying intent of a book. Which is to say that the fairness of the reviewer will depend in part on his use of the author's own measuring stick. The editors of *The Clarendon Bible* seem to have the teacher especially in mind. They feel that

"The problem of the teaching of Holy Scripture at the present time presents many difficulties. There is a large and growing class of persons who feel bound to recognize that the progress of archaeological and critical studies has made it impossible for them to read, and still more to teach, it precisely the same old way. However strongly they may believe in inspiration, they cannot any longer set before their pupils, or take as the basis of their interpretation, the doctrine of the verbal inspiration of the Holy Scripture." (P. 5.)

To meet this problem of teaching and reading the Bible, they propose to place the books of the Bible in their historical context in order that, as far as possible, the sense which they bore when written may be recovered. This obviously will involve matters of criticism, and so the editors state:

¹ *The Gospel According to Saint Mark*. In the Revised Version, with Introduction and Commentary. *The Clarendon Bible*. By A. W. F. Blunt, B.D., Vicar of St. Werburgh, Derby; Hon. Canon of Derby. Oxford: The Clarendon Press. 1929. Pp. 272. Index. Maps. Illustrations.

"It is not the writers' intention to set out the latest notions of radical scholars—English or foreign—nor even to describe the exact position at which the discussion of the various problems has arrived. The aim of the series is rather to put forward a constructive view of the books and their teaching, taking into consideration and welcoming results as to which there is a large measure of agreement among scholars." (P. 5.)

One other point to be noted in considering the aim of the series is the readers for whom it is planned. And we are informed that

"It is with the object of meeting the requirements not only of the elder pupils in public schools, their teachers, students in training colleges, and others engaged in education, but also of the clergy, and the growing class of the general public which we believe takes an interest in Biblical studies, that the present series is projected" (p. 5).

One is inclined to wonder who has been omitted from this comprehensive list.

Before attempting to estimate the success with which this present volume fulfills its objective, attention should be called to the attractive form in which the material is presented. One hardly recognizes in these surfaced pages the conventional commentary. Why must a commentary so often be one of the most unattractive books imaginable? And then when one discovers thirty-four well chosen illustrations relating to the historic and geographic background, one is ready to conclude that here is a commentary that is unique and that in one respect at least is a decided improvement. Such features help to justify the inclusion of the "elder pupils in public schools" among those for whom this book is written. Certainly for them and for the general public the attractiveness of the book is an advantage. In this connection it should also be noted that the text in the Revised Version is given as a whole just preceding the comments.

As a commentary on St. Mark's Gospel, however, we are not sure that this most recent volume greatly differs from, or

contributes much to, other literature in this field. Its aims to restore the historic background and its plan in dealing with the questions of criticism are not new. Indeed, both in its discussion of the bearing of modern criticism upon the historical character of the book and in its comments on the text, it resembles to quite an extent the most recent previous work on Mark, the commentary by A. E. J. Rawlinson in the Westminster series. The latter, however, is much fuller and more exhaustive in its textual comments than Canon Blunt's treatment, and, in our opinion, for that reason is a more satisfactory book for teachers and preachers.

Nevertheless, there is much about the book under review to commend it. First, it is based on the Greek text, yet unlike the volumes in the International Critical Commentary, it gives also the English translation, so that those who do not know the Greek do not miss the point. We are not sure, however, that the use of the Greek will help to relate it to the needs of the "elder pupils in public schools" in this country where Greek has long since disappeared from secondary institutions.

Second, although the editors disclaim any attempt to describe the exact position at which critical discussion has arrived, yet inevitably any adequate treatment will do this very thing. That is one of the features which give value to the copious introductory and critical material of this volume. It is the latest and most up-to-date discussion we have, and reference is made to the views of several critical works which have come to light since Rawlinson's commentary.

Third, the fine attitude of the author in dealing with these problems commends this commentary. His is the balanced view that refuses to be carried away by any theory, however attractive, that rests on an insecure foundation; and he constantly calls attention to the danger of pressing any theory of interpretation too far. His general attitude is revealed in a criticism which he makes of Professor Bacon as follows:

"But this scholar, learned and stimulating as he is, can only be followed with great caution. His conclusions are too often

stated with a dogmatic positiveness that refuses to take any account of alternative possibilities." (P. 46.)

Our author on the whole is quite free from this particular besetting sin of the critical expert. An example in point is in the section on The Jesus of the Gospel, in which Blunt criticizes on the one hand Schweitzer's overemphasis of the eschatological idea, and on the other the extreme opposite view of Bacon who finds in Mark's Jesus merely the reforming champion of the disinherited masses of the Jewish people, whose championship ended in failure and death. (Pp. 54-56.) Blunt's question, "Are we sure that any one category is sufficient to include Him?" (p. 58) indicates the balanced view of the book. And his summary of Mark's portrait of Jesus reveals the conclusions to which his excellent discussion leads:

"Though Mark's picture is inadequate and needs supplementing from Q and Proto-Luke (as well as from the fourth gospel), yet it is a true and life-like picture of one side of Jesus' Personality, and of a side which was prominent in Him and which indubitably first fired the Church. (1) Jesus did present Himself as the Messiah of Jewish hopes; He deepened, moralized, and spiritualized that conception; but the Messianic role was one which He adopted. (2) Jesus did foresee His own Death, and believed it would lead to God's Victory. Thus the Marcan picture of Jesus Christ records facts which are vital to our true understanding of what Jesus was." (P. 64.)

In the fourth place, we feel that many will find this commentary helpful because the author generally represents the conservative position on theological questions. While no *a priori* assumptions are supposed to underlie the discussion of the miraculous element, Blunt never throws miracles out as unlikely or endeavors to explain them away. He gives a brief but well rounded discussion of the problem of demonology and in conclusion asks a question which weights the scales in the argument:

"Finally we may ask whether it is so certain, as many assume it to be, that the idea of demoniacal possession is false" (p. 147).

And in his discussion of the Resurrection he not only shows the utter futility of the rationalizing way of dealing with it, but indicates the grounds on which faith in Jesus' resurrection ultimately rests.

In other positions of criticism, Canon Blunt occasionally assumes a position with which not all would agree. His handling of 2:1-12 is a case in point. This he regards as an editorial interpolation because to him it seems impossible that Jesus would have revealed His Messianic claim in this way so early in His ministry. The reader, no doubt, may feel that there are other possibilities in the interpretation of this incident. Others may feel that the author is needlessly severe in his criticism of Mark's style, as in 5:1-20 which he calls a strange and unsatisfactory story, awkwardly, inconsecutively told. (P. 173 f.) He finds little of purpose or unity in the first seven chapters of the Gospel, although in our opinion his analysis of this section really arrives at Mark's purpose in it. And he throws out practically all of chapter 13 as representing the form of our Lord's teaching, although he admits the possibility of His having uttered certain verses in the chapter. But these instances of negative criticism do not greatly affect the general tone of sympathetic understanding and appreciation with which the author introduces the reader to Mark's Gospel.

In closing we raise the question as to the extent to which this treatise realizes its objective, to prepare a commentary for readers all the way from the "elder pupils in public schools" to their teachers and the clergy. In giving our own judgment in the matter it might be helpful to say that it is less elementary than the Cambridge Bible for Schools, and less critical than the International Critical Commentary. The reader may take his stand accordingly. We feel, however, that while it may not be sufficiently comprehensive for the needs of a teacher, it is admirably fitted for college students and for the ordinary intelligent man or woman who is interested in Biblical studies and is ready for thoughtful work.

PAUL C. WARREN.

THE HUMANITY OF GOD ²

THIS is the type of book which many victims of our modern high pressure methods of selling projects and ideas will welcome. At no time will the reader be forced to the common defense of sales resistance. The author makes you feel comfortable and at ease from the very beginning. He has achieved the art of psychological relaxation in presenting his material, and this adds decidedly to the literary charm of this work. He is at home intellectually in the field through which he is to take his readers; there are no dangerous foes to fear; he is not nervous as he confronts the problems that arise. No one could write as he writes upon the theme he has selected without perfect peace of mind. This at-homeness has led him to take some liberties with the method of presenting his material. Upon this point we will allow Professor Buckham to make his own explanations. In the Preface he writes:

“A word may be in order concerning the somewhat miscellaneous literary form of the volume. If the reader should find himself wondering at times whether he is reading philosophy or theology, essay or treatise, observation or speculation, dissertation or homily, prose or poetry, I hope he may conclude that there is something of all these in my book. For the treatment of such a theme requires them all—and more. The Divine Fatherhood is not a subject merely for Sunday School instruction or class-room study or hortatory apologetic, but for free, thorough and comprehensive discussion and interpretation, aided by all the resources one can command.” (P. xiii.)

Those who are unacquainted with Professor Buckham and his writings may find the title somewhat misleading. It seems to suggest a modern humanistic interest at work in the interpretation of God; but as soon as one has gotten beyond the title any such apprehension will be allayed. For the theme of the book is the divine Fatherhood of God. A single sentence from the Preface gives his real objective:

“It is my hope that at the close, an old, well-thought, well-

² *The Humanity of God.* By John Wright Buckham, D.D., New York: Harper & Brothers. 1928. Pp. xiv+265.

loved and well-lived faith may have been made a little freer from doubt and difficulty" (p. xiii).

The reader is not left in doubt as to the thesis which is to be under discussion. It is clearly stated in the first paragraph of the first chapter:

"Its purpose, instead of being defensive, is, rather, to maintain that *the symbolic conception of God as Father offers an interpretation of religious experience and a theory concerning the ultimate meaning of man and the cosmos which is not only tenable but is more rational as well as more productive of human well-being than any other*" (p. 1).

The method of treating this theme is psychologically sound. The subject of the first chapter is Experiencing God. Within the scope of this experience the author makes room for the full range of universal religious experience from the primitive savage to the highest Christian, and he recognizes the essential psychological identity of this experience. From this start he points out that religious experience possesses such personal and social dynamic that it gives birth to two natural issues, expression and interpretation. It is in the realm of expression and interpretation that variation develops most conspicuously. We are constituted so differently and so molded by racial and social influences that our method of expressing and interpreting our religious experience will be variant. It is out of these products of religious experience that differences in creeds, cults, and conduct grow. The nearest we come to unity is in the fundamental experience itself. Following this unity in experience throughout the multiform interpretations which have been given to it through the names that have been employed to designate its object, our author makes this claim:

"While most if not all of these names predicate something that may be true of God, they are not all of the same worth. Among them there may well be one that is *best*—one that compresses the nature of spiritual reality into a word so replete and moving, so vital, and sufficing, that it manifests its inherent superiority and fitness above all others. Is there such a name?" (P. 13.)

This question is thus answered:

"In 'Our Father' a name for God has been chosen and consecrated—by the religion that has come to be the most widely influential of all—which may well prove to be the most inherently adequate, moving and expansive, name possible" (p. 13).

From this point on, the book deals with the meaning and validity of this conception of God as Father. Other theological interpretations of God are compared with this. Divine Fatherhood is forced to meet the world's philosophies, ancient and modern; natural science and naturalism are contrasted. The mystical experience in its widest interpretation is studied in its light. The author shows that divine Fatherhood is the only conception of God that gives all philosophies, natural science, and its contrasting experience, mysticism, full scope to function.

Having thus disposed of the theoretic difficulties, the author devotes another section of the book to a study of the practical obstacles which seem to make belief in "Divine Fatherhood of God" impossible. The dark side of nature, suffering, death, the problem of history, and the doctrine of Providence. These chapters are remarkable for the frank and honest way in which the authors allows these facts of experience to present their strongest arguments against this conception of God, and the quiet way in which he disposes of them.

In Part IV the author turns pragmatist in his treatment of his theme and calls upon the reader to put this conception to the most severe pragmatic test of experience. The life lived in faith of the divine Fatherhood of God is the most stabilizing, wholesome, productive, that can be nourished by any concept. The social products in human brotherhood are the highest. And finally, in a chapter on The Fulfillment of the Faiths, our author finds in this symbol a concept that alone makes room for the fulfillment of the religious faiths of the world and ages. The last paragraph of this stimulating chapter is so rich and compelling that we will give the reader the benefit of it:

"That religion which has the largest, most compelling, most redemptive conception of God and man, revealed through humanity's most spiritually vitalizing personality, must be, cannot but be, the interpreter, unifier, and fulfiller of the religions" (p. 230).

Here we have gathered up in one sentence the whole range of the newer apologetic for historic Christianity. This book gains its dynamic from the combination of religious experience and intellectual knowledge as they function in a prophetic soul.

ALBERT CLARKE WYCKOFF.

A PREFACE TO MORALS³

THIS book is receiving much attention. It is written in a popular style and deals with topics of general public interest. The author is the editor-in-chief of *The New York World*, but is better known for his writings on economics. He is a young man, still in his thirties, a popular son of Harvard, and much admired by both Theodore Roosevelt and Woodrow Wilson. These facts serve to stimulate the curiosity of the reader. It ought not to be a surprise that an editor and a political economist should write on morals. Did not Aristotle preface his *Politics* with the *Nicomachean Ethics*, and is not Plato's *Republic* largely a moral treatise; and yet, who would have expected Horace Greeley or Charles A. Dana or James Gordon Bennett to write a preface to morals? But surely an editor at the center where news is assembled is in a position to know and to mold moral sentiment.

Editor Lippmann has given the public a popular book. He has done for morals what Will Durant has done for philosophy and what James Harvey Robinson in his *Mind in the Making* has done for psychology. The reader who has wrestled with Thomas Hill Greene's *Prolegomena to Ethics* or James Martineau's *Types of Ethical Theory* will feel as if he had strayed into By-path Meadow when he comes to this

³A *Preface to Morals*. By Walter Lippmann, New York: The Macmillan Company. 1929. Pp. viii+348. Index.

book. The general reader will not find himself troubled by theories of the freedom of the will or the problem of evil, such as Jonathan Edwards and Josiah Royce discussed. The book represents modernism in morals up to date, but all this does not mean in any sense that the author is superficial. On the other hand the scope of his knowledge of authorities on the subject is amazing, and he is swift in discerning their meaning. Mr. Lippmann appears to be equally at home with the Bible or Greek literature, Spinoza or Thomas Aquinas. He knows history, he knows theology, and he is well informed on the ethical and religious thought of today. He does not rail, but is serious, with a touch of sadness. He is committed to the proposition, that we can dispense with religion, but we must have morals.

There is a fine balance and a due sense of proportion in the analysis of the subject. The first part deals with The Dissolution of the Ancestral Order; the topic of Part Two is The Foundation of Humanism; and Part Three is entitled The Genius of Modernity. Each of these parts is carefully analyzed and the chapters and sub-topics are well named. The analysis of the whole volume is well worth careful study. The first part is intended to be an obituary to religion, the second part prepares the way for morality without religion on the foundation of the new humanism, and the third part portrays the new morality and its goal.

To Mr. Lippmann Fundamentalism is hopeless obscurantism. It is an impossible bathos. And yet, with fine irony, he gives the prize in the Fundamentalist-Modernist discussion to the Fundamentalists. He is convinced that the acid of modernity has dissolved the traditional order. He believes that revolt has gone far beyond the wildest dreams of the rebels.

“When Luther, for example, rebelled against the authority of the Church, he did not suppose the way of life for the ordinary man would be radically altered. Luther supposed that men would continue to behave much as they had learned to behave under the Catholic discipline. The individual for whom he claimed the right of private judgment was one whose pre-

judgments had been well fixed in a Catholic society. The authority of the Pope was to be destroyed and certain evils abolished, but there was to remain that feeling for objective moral certainties which Catholicism had nurtured." (P. 14 f.)

The same is true for modern revolutionists:

"The Nineteenth Century, roughly speaking the time between Voltaire and Mencken, was an age of terrific indictments and of feeble solutions. The Marxian indictment of capitalism is a case in point. The Nietzschean transvaluation of values is another; it is magnificent, but who can say, after he has shot his arrow of longing to the other shore, whether he will find Caesar Borgia, Henry Ford, or Isadora Duncan? Who knows, having read Mr. Mencken and Mr. Sinclair Lewis, what kind of world will be left when all the boobs and yokels have crawled back in their holes and have died of shame?" (P. 16.)

The author quotes Mr. Alfred North Whitehead, who delivered the Lowell Lectures at Harvard in 1902, as saying, "God is not concrete, but He is the ground for concrete actuality," and after confessing his inability to understand this language he says:

"It is a nice question whether the use of God's name is not misleading when it is applied by modernists to ideas so remote from the God men have worshiped. Plainly the modernist churchman does not believe in the God of Genesis who walked in the garden in the cool of the evening and called to Adam and his wife who had hidden themselves behind a tree." (P. 27.)

But, after roundly scoring some rabid Fundamentalist utterances, he adds:

"Not all the fundamentalist argument, however, is pitched at this level. There is also a reasoned case against the modernists. Fortunately this case has been stated in a little book called *Christianity and Liberalism* by a man who is both a scholar and a gentleman. The author is Professor J. Gresham Machen of the Princeton Theological Seminary. It is an admirable book. For its acumen, for its saliency, and for its wit this cool and stringent defense of orthodox Protestantism is, I think, the best popular argument produced by either side in the current controversy. We shall do well to listen to Dr. Machen.

"Modernism, he says, 'is altogether in the imperative mood,' while the traditional religion 'begins with a triumphant indicative.' I do not see how one can deny the force of this generalization. 'From the beginning Christianity was certainly a way of life. *But how was the life to be produced?* Not by appealing to the human will, but by telling a story; not by exhortation, but by the narration of an event.' Dr. Machen insists, rightly I think, that the historic influence of Christianity on the mass of men has depended upon their belief that an historic drama was enacted in Palestine nineteen hundred years ago during the reign of the Emperor Tiberius. The veracity of that story was fundamental to the Christian Church." (P. 31 f.)

And:

"The liberals have yet to answer Dr. Machen when he says that 'the Christian movement at its inception was not just a way of life in the modern sense, but a way of life founded upon a message. It was based, not upon mere feeling, not upon a mere program of work, but on an account of facts.' It was based on the story of the birth, the life, the ministry, the death, and the resurrection of Jesus Christ. That story set forth the facts which certify the Christian experience. Modernism, which in varying degree casts doubt upon the truth of that story, may therefore be defined as an attempt to preserve selected parts of the experience after the facts which inspired it have been rejected." (P. 33.)

All of this is written, not out of sympathy with conservative Christian thought, but to cut the ground from under the feet of those modern defenders of the faith who seek to found faith upon the flood by discarding the facts of the Gospel. Lippmann's thesis is that ancestral religion is done for; we must take refuge in the shelter of morals. All of us who are aware of the tin and dross of religion, who wonder concerning the world movement in the midst of which we find ourselves, are still ready to question this diagnosis. Surely there are evidences of more vitality in religion than Mr. Lippmann supposes.

Again and again reference is made to the divine government. The author's conception of the morals of religion is in terms of arbitrary precepts imposed upon unwilling devotees. He never gets out of hearing of the thunders of Sinai and seems

never to have learned the ethical principle of Jeremiah and Jesus who find the law within the heart of those who receive the Spirit of God.

The chapters on Government in the Great Society, and Love in the Great Society are of peculiar interest. Mr. Lippmann is more at home when he deals with politics and economics.

"The real law under which modern society is administered is neither the accumulated precedents of tradition nor a set of commands originating on high which are imposed like orders in an army upon the rank and file below. The real law in the modern state is the multitude of little decisions made daily by millions of men." (P. 275.)

And concerning the enforcement of law he says:

"There is here a very fundamental principle of modern law-making; insofar as a law depends upon the initiative of officials in detecting violations and in prosecuting, that law will almost certainly be difficult to enforce. If a considerable part of the population is hostile to the law, and if the majority has only a platonic belief in it, the law will surely break down. For what gives law reality is not that it is commanded by the sovereign but that it brings the organized force of the state to the aid of those citizens who believe in the law." (P. 276 f.)

Here is another fine utterance:

"I include under the term 'deception' the whole art of propaganda, whether it consists of half-truths, lies, ambiguities, evasions, calculated silence, red herrings, unresponsiveness, slogans, catchwords, showmanship, bathos, hokum, and buncombe. They are, one and all, methods of preventing a disinterested inquiry into the situation. I do not say that any one can be elected to office without employing deception, though I am inclined to think that there is a new school of political reporters in the land who with a kind of beautiful cruelty are making it rather embarrassing for politicians to employ their old tricks." (P. 281.)

And concerning statesmanship he says:

"The chief element in the art of statesmanship under modern conditions is the ability to elucidate the confused and clamorous interests which converge upon the seat of govern-

ment. It is an ability to penetrate from the naive self-interest of each group to its permanent and real interest. It is a difficult art which requires great courage, deep sympathy, and a vast amount of information. That is why it is so rare. But when a statesman is successful in converting his constituents from a childlike pursuit of what seems interesting to a realistic view of their interests, he receives a kind of support which the ordinary glib politician can never hope for." (P. 282).

Love in the Great Society is a masterpiece of irony. The author presents the modern views of love in such a thorough-going way that the reader anticipates his acceptance of what he finds:

"The modern audience is composed of persons among whom only a comparatively negligible few are serenely happy in their personal lives. Popular fiction responds to their longings: to the unappeased it offers some measure of vicarious satisfaction, to the prurient an indulgence, to the worried, if not a way out, then at least the comfort of knowing that their secret despair is a common, and not a unique, experience." (P. 285.)

He clearly states the love as an art theory of Havelock Ellis and the lower conception of sex relations represented by Mr. W. M. C. Joad, and then with swift penetration he says:

"There is now a generation in the world which is approaching middle age. They have exercised the privileges which were won by the iconoclasts who attacked what was usually called the Puritan or Victorian tradition. They have exercised the privileges without external restraint and without inhibition. Their conclusions are reported in the latest works of fiction. Do they report that they have found happiness in their freedom? Well, hardly. Instead of the gladness which they were promised, they seem, like Hegesias, to have found the wasteland." (P. 302.)

And:

"Individual freedom they have inherited and assumed as a right, but they are concerned with something which their more restricted forefathers assumed—with, that is to say, the value of love itself. No inhibitions either within or without restrain them, but they are asking themselves, 'What is it worth?' and

they are certainly no longer feeling that it is obviously and in itself something which makes life worth the living." (P. 303.)

And his conclusion is:

"It is in the hidden issues between lovers, more than anywhere else, that modern men and women are compelled, by personal anguish rather than by laws and preachments or even by the persuasions of abstract philosophy, to transcend naive desire and to reach out towards a mature and disinterested partnership with their world" (p. 313).

There is no highway through the swamp of dissolute sex life to the kingdom of a better humanity.

In a serious volume such as this it is difficult to place the chapter on *The Insight of Humanism*. After touching on the belief in immortality he says:

"Freud, in a famous paper, has described the passage from infancy to maturity as a transition from the dominion of momentary pleasure and pain to the dominion of reality" (p. 176 f.)

He then refers to a work by Dr. S. Ferenczi of Budapest who says, "The first stage of human development takes place in the womb where the embryo lives as a parasite of the mother's body." He adds on page 180, "It is the memory of that earliest harmony which he carries with him all his days." We can only say that, if these are the intimations of immortality which Humanism has to offer, it is undertaking to fill a big order with slender resources.

This volume is the best presentation of the new Humanism which has so far appeared. It is commanding wide attention. It presupposes the dissolution of traditional religion, and it points to a goal of a human maturity which will express itself in disinterested behavior. Those two words, maturity and disinterested, are favorites with Mr. Lippmann.

But where is the dynamic? Sometimes he speaks of a new birth and spiritual life in terms which a Christian might use; but his meaning is different. The preachers of today and all socially minded and spiritual people must see the challenge of

this author. Many of his indictments are true. Much of his analysis is unsurpassed. Many things to which he calls attention are of primary importance and cannot be neglected. And the brilliance of the writer is telling. There is, therefore, a great need that the Christian point of view should be presented with equal acumen and lucidity.

JAMES PALMER.

THE CHURCH IN HISTORY ⁴

OUR able author of this work, Professor Arthur Wilford Nagler, comes in a good succession. His father was a prominent minister and editor in the German Methodist Church in America and the author of an excellent work (in German) on the Second Coming. He himself is a graduate of what used to be called German Wallace College in Berea, Ohio, but is now Baldwin-Wallace College, and of the Garrett and Harvard schools. His work is fresh, interesting, able, and is not so much church history in the usual sense as a treatise on that science and on sociology, reform, and the "social Gospel," with many criticisms of the church because she did not do more for that "Gospel." Whether the author should have stuck closer to his last, as is done in the still valuable short histories of Fisher, Hurst (Harpers), Jacobs, and Moncrief, and in all the recent German textbooks, this reviewer gives no opinion. A few suggestions that might be of service for a second edition may not be unwelcome.

Augustine did not bring in any new idea with regard to baptism (p. 75), which for two centuries before his time had been everywhere understood as washing away original and—with repentance—actual sin. On page 105, line 2, for "or" read of. It was not a defect of scholasticism that its Scripture interpretation "was literal and of the proof-text variety" (p. 107). Its fault was that it was not comprehensive and accu-

⁴*The Church in History.* By Arthur Wilford Nagler, Associate Professor of Church History in Garrett Biblical Institute. New York: The Abingdon Press, 1929. Pp. 468. Bibliography. Index. The work is divided into two parts: Church History in Outline, and Christian Institutions and Movements. The first part (to p. 68) was considered by the present reviewer in *The Christian Advocate* of October 17, 1929.

rate, not founded on the right texts nor on sufficient Biblical learning. If it had been rightly literal and of the proof-text variety, we should never have heard of scholasticism. The "aristocracy" of the middle class did not set up a "new religion" (p. 131), but promoted civil liberty, purer faith, and many reforms, though it wanted order and not anarchy.

The missionary spirit was not smothered at the Reformation under "doctrinal disputations" (p. 147). The greatest missionary age in history (say 1800-1900) was the most interested in doctrine. When your house is burning down you are not visiting sick neighbors or thinking of the sick heathen. There was no historical chance for foreign work by the Reformers. Nor did they "check the humanistic spirit," except in the sense that when God thrusts religion into the foreground general culture waits its turn in confidence, knowing that religion and culture are both His handmaids. And these poor Protestant non-humanists, in spite of their Reformation troubles and in the midst of them, founded half a dozen universities! They "narrowed the realm of religious activity." You can't be everything at once. Did they carry on one religious activity as well as they could under the circumstances? They had a "dubious attitude toward the aesthetic." Well, they kept the pictures, the churches, the windows, and they had their own artists. They had a "dualistic view of life." What kind of view is that?

Luther struggles against one "external authority" to introduce another. He did throw down the authority of the papacy to introduce the authority of conscience, of faith, of the Bible, and, after 1530, the subordinate authority of confessions of faith. If he had not we should never have heard of him nor of this history. Luther "combatted scholastic intellectualism" (whatever that is) to pay homage to doctrinalism. But Luther objected not at all to scholasticism because it was intellectual, but only because it was error. And as to his "intellectualistic doctrinalism," how can you have doctrine at all, even the most "modern" and vague, without intellect and without making your doctrine "intellectualistic"? Or will you

mix your paints with brains, but not your doctrines? And as to "doctrinalism," Luther was the least doctrinal of all the Reformers, the most suggestive, fructifying, many-sided, religiously satisfying; that is the reason why he is the favorite, rather than Melancthon or Calvin, of the German "liberals." He was far from being a "dogmatic despot" (p. 152); study his relation to various attempts at union and you may be surprised.

The Calvinists and Luther "insisted upon total depravity and utterly denied moral freedom" (p. 156). Depravity was total as to power to begin of oneself the salvation process, but both Luther and Calvin affirmed moral freedom in ordinary relations, civic righteousness, etc. When Luther and Melancthon sent out their instructions to the Visitors, 1527-1529, they emphasized freedom of the will. Far from "twisting the Bible by the scrap theory" (what theory is that?) both Luther and Calvin held that not all parts of the Bible were of equal value nor inspired in the same way. The number of Calvinists who "opposed" foreign missions was almost negligible, like the Anti-Mission Baptists. Probabalism is not that the "probability of a thing being good makes it good" (p. 164, note), but this: One unimpeachable authority in moral theology for conduct or speech makes it probably correct, so that the priest in the sacrament of penance must take this into account.

The author criticizes Pietism (p. 177), and in less degree Moravianism, for being too orthodox; but we forget that it was this very doctrinal purity which gave these movements their power, as it was with Methodism. The Friends are praised for their freedom from the "dogmatism" of the church (p. 183), whereas it was the clinging of the Friends to certain Scriptural principles both in doctrine and morals which gave their movement consistency and coherence, and has been the chief means of its persistence and influence. It would be better to give Wesley's famous "slogan" accurately (p. 184): "I look upon all the world as my parish." (The thought had been at home in all the Wesley circle, but, so far as we know, John was the first to give it this expression, which he did in a private letter early in

his work.) It is exaggerating to say that evangelicalism was individualistic and hostile to culture (p. 194). It was the spring of antislavery, and it furnished a race of scientists to Cambridge. And it is invidious to speak of it as "mediaeval" in theology, unless we must reject the existence of God because Aquinas believed in it.

Schleiermacher (see pp. 203-206) was fatally defective as to God and immortality, and also as to Christ. He was essentially Unitarian—Christ a God-filled man. He was too independent of the New Testament, as was Ritschl also. You want something besides "experience and history." Otherwise you make Christianity a dissolving view.

In all things essential to Christianity Calvin did not hold that God was inscrutable, nor that He did not "move in nature, history and experience" (p. 209). Where does Christ come in (p. 210)? According to Christianity He is central. Judaism and Mohammedanism also have God. The evangelicals did hold that man was spiritual, akin to the divine (p. 212), but they did not hold that he was saved by spiritual forces within, but by Christ working by the Holy Spirit on these forces and awaking others. No one held to a "mechanical dictation" of Scripture, but evangelicals held to objective inspiration working through the natural process and normal relations between God and man, intensifying that relation for revelation. According to Coleridge other literature did not have that inspiration in kind, or in fulness in degree. Maurice was much more Scriptural on Christ than Schleiermacher (p. 214), and even this book shows that before Maurice and Kingsley it was by no means true that the "individualistic note had constituted the whole symphony of the Christian faith." On page 215, for 1884 read 1881.

Far from Carlyle having "deep sympathy for the submerged tenth," he had sympathy neither for these nor for general benevolences nor for specific reforms like antislavery, temperance, suffrage, etc., though he was kind toward an individual case of want he would meet on the streets. See his *Latter Day Pamphlets* and the 16th and 17th chapters of

Froude's *Carlyle's Life in London*. On page 221, for Adolph read Adolf. The author does not mention important investigations of Zahn, who has corrected many of Harnack's results by more objective studies. Tyrrell was dismissed, but not expelled, from his order, the Jesuit (p. 223, note). Later, after his attack upon the bull *Pascendi*, he was forbidden the sacraments pending appeal to Rome, but was never excommunicated in the proper sense. Tyrrell was not a Roman Catholic in the modern sense at all, and knew that he was not, as he rejected and bitterly attacked the Trent and Vatican Councils.

"The conviction of the ages abides, that in Christ God is found. Men see God incarnate in man" (p. 226). We should hope so. But that is not Christianity. God is found in every man, especially in every saint, and is incarnate in man and nature, in Socrates and in every flower. But that pale theism did not make Christianity, for it came from the vigorous faith that Jesus Christ was the eternal Son of the Father, believing in whom man receives salvation and eternal life. No one knows yet how far religious education is to become a "new saving agency" (p. 245). What would it have done in the times of the Reformation and the Methodist revival? Bushnell went much further than "his moral influence theory" (p. 254). He held that law or righteousness had its seat in the bosom of God and found its expression in atonement. It is by no means true that what the author calls "legalism and doctrinalism are summarily cast out when religion finds its true center in experience" (p. 257). Both are themselves the result of experience, as in the past is every religious phenomenon in the world. There was never a time when "other compartments" of life were regarded as "outside the sphere of religion" (p. 259). It is a poor compliment to the children of "the fathers" that they still held the latter's thought because they themselves lacked "sustained thought." On page 262, say the younger Edwards, Bunting, Hodge, and others.

Where do the laymen ("the brethren") come in in that "rule" of the churches by colleges of presbyter-bishops (p. 270)? By the way, speaking of "rule" of churches by

assumed overlords, suppose you turn up the Greek where the word "rule" occurs in that connection in the so-called Authorized Version. It is beyond our knowledge to say that "by the close of the first century the monarchical bishop had made his appearance" (p. 271). All we can say is that by 110-117 A.D. there were bishops, as distinct from elders, in some of the Asiatic towns. Nor is it true that Ignatius "was the author of the fiction that the Apostles appointed bishops as their successors." The nearest a writer so early came to that is in the statement of Clement of Rome, 97 A.D., that apostles "appointed their first-fruits to be bishops and deacons unto them that should believe" (*To Corinthians* 42, cf. 44). On the other hand Clement everywhere assumes the identity of presbyters and bishops. On page 273, line 23, for Constantine read Constantius. The Genevan so called theocracy was not an "ecclesiastical autocracy" (p. 281), as the clergy had no legal power except in sacraments, preaching, etc. Even the consistory, which supervised morals, had twelve laymen, members of the common council, to five ministers.

The movement under Wesley was not only a revival of doctrine (p. 282), but was emphatically so. The new birth through faith in Christ, the witness of the Spirit, the evil and danger of sin, justification and sanctification—these doctrines took on new range and power, and so the movement became a revival of religion. Christianity itself is both doctrine and life, and life because of the truth from which it springs (see p. 286). The witness that Cyprian gave to Rome's faith was not in his strife against heretical baptism (p. 287), in which he went against Rome, but in his strife for church unity. The parish priest was called secular, not because he was "of the world" (p. 309, note), but because he was in the world, not in a monastery. On page 321, line 3, for "early" read middle. In spite of "some scholars," not only was Paul not the "real founder of the church" (p. 322), but among the apostles Peter was, first among Jews at Penecost and then among Gentiles in the conversion of Cornelius and others.

Respecting Russia there is no mention (p. 331) of the

devastating and fearfully cruel persecutions of the Christians by the atheist Soviet authorities. As to the cause of the triumph of the church over paganism, if there had not been (besides "spirit and life," p. 332) a vigorous faith there would have been no dynamic for that tremendous task. The Christians themselves would have dissolved in incoherent units. It was mainly their belief which made them a conquering force. Of course personal influence helped, but the "psychological law of spread" would have been powerless without the faith behind the law. It would be better to say missionary message of Erasmus instead of "messages" (p. 334), for it was only in almost his latest book that we have his well known words.

Not only has the Formula of Concord not "sunk into deserved oblivion" (p. 350), but it is accepted by the majority of the Lutheran synods and pastors in America. Although only the General Synod formerly did not officially accept it, yet in the union of that synod with the General Council and the Synod of the South in The United Lutheran Church in 1918 the General Synod received it as a subordinate creed.

How was the supernaturalism of the Socinians "crude" (p. 354)? It was exactly because the "orthodox" in the old conflicts held that divine and human substance were not exclusive but thoroughly congenial that they won and deserved to win, and therefore preserved Christianity as a monotheistic religion. Their solution, then, as far as it goes ought to "satisfy us in our modern milieu" (p. 367), and in every other milieu. To the forces which have made some old ideas "untenable" (p. 372) should be added a better understanding of Scripture. On page 378, line 8, for "first" read second.

JOHN ALFRED FAULKNER.

BABYLONIAN LIFE AND HISTORY ⁵

THIS work by the eminent Assyriologist and Egyptologist of the British Museum, Sir E. A. Wallis Budge, is dedicated to

⁵ *Babylonian Life and History*. By Sir E. A. Wallis Budge, Kt., M.A., Litt.D. (Cambridge), M.A., D.Litt. (Oxford), D.Litt. (Durham), F.S.A. New York: Fleming H. Revell Company. Pp. xxii+296. Appendix. Bibliography. Index. With eleven plates and twenty-two illustrations.

the late not less eminent Orientalist and theologian, A. H. Sayce, "in memory of an unbroken friendship of fifty years"—a touching tribute worthy of both great scholars. We learn from the Preface that this is not really an absolutely new volume, and we quote the words of the author himself telling the interesting history of how it came to be written in the present form:

"In 1883, at the request of the late Rev. Richard Lovett, M.A., General Editor of the publications of the Religious Tract Society, I wrote for their Series of *By-Paths of Bible Knowledge* a little book entitled *Babylonian Life and History*. This youthful production was stereotyped and reprinted several times, but during the Great War the lead stereotype plates were requisitioned by the Government for military purposes and melted down, and the book went rapidly out of print. Early this year the Rev. Dr. C. H. Irwin, the present General Editor, told me that his Society wished to keep the book on their List of Publications, and suggested that it should be revised before they reprinted it. It was quite clear that a book written forty-two years ago would need a considerable amount of revision, especially when the subject treated of in it was Babylonian History. The excavations which have been made by the English, French, Americans and Germans in Babylonia, Assyria and Persia during the last forty years, have yielded up such a mass of new information that Assyriologists have been obliged to rewrite the ancient history of those countries. And philologists in England, Europe and America have been as diligent as the excavator, with the result that a great mass of Sumerian, Anzanite, Babylonian and Assyrian texts have been published, many of them with translations and luminous commentaries. Moreover, Assyrian dictionaries have been compiled, Assyrian and Sumerian Grammars have been written, and the principal features of the great ancient civilizations of Western Asia have been described with a fullness and with a degree of accuracy that the greatest Assyriologists of the 'eighties' never imagined to be possible.

"In accordance with Dr. Irwin's suggestion for revision, I went through my *Babylonian Life and History*, and soon came to the conclusion that no revision would bring the book up to date, or even make a passable job of it. I therefore reported to him that the book must be rewritten and, of course, enlarged.

To this he agreed, and the present volume is the result." (Preface, p. vii f.)

The volume is divided into twelve chapters, besides an Appendix containing the list of the principal kings of Babylonia, a very useful Bibliography, and a complete and well arranged Index. Furthermore it is enriched with eleven fine plates about which we learn that "The plates in this book are printed from 'electros' which the Trustees of the British Museum kindly allowed to be made from the blocks used for the plates of the official *Guide to the Babylonian and Assyrian Antiquities*, 3rd edition, London, 1922" (Preface, p. xvi).

Likewise there are twenty-two illustrations in the text itself, of which we are told that "The 'line' illustrations are taken chiefly from that great treasure house, 'Cuneiform Texts,' published by the British Museum, and Koldewey's invaluable work, *Das wieder erstehende Babylon*, Leipzig, 1913, and *The Museum Journal*, published by the University Museum at Philadelphia" (Preface, p. xvi).

The twelve chapters into which this work is divided bear the following titles: The Country of Babylonia and the Euphrates and Tigris; Babylonian Chronology and History; The City of Babylon; The Babylonian Story of the Creation; The Babylonian Story of the Flood as Told in the Gilgamesh Epic; Babylonian Religious Beliefs; The Code of Laws of Khammurabi; Babylonian Religious and Magical Literature, Legends, etc.; The King of Babylonia and His People and Their Lives; Babylonian Writing and Learning; British Museum Excavations in Babylonia; The Excavations at Kish, Near Babylon. The last two chapters are really those which bring the book up to date with the most recent discoveries, although, of course, the author is very careful to make use of the most recent material throughout the volume whenever the opportunity presents itself. About these two last chapters Dr. Budge gives us the following information:

"The account of the important excavations in Babylonia given in Chapter XI is based upon the published articles by the excavators in the *Journals* of various learned Societies, and on

Mr. Woolley's Report on Ur of the Chaldees for 1924-5, which, by the courtesy of the Trustees of the Joint Expedition of the British Museum and the Museum at Philadelphia, I was permitted to see in manuscript. I am indebted to Professor S. Langdon for the main facts about his excavations at Kish. He allowed me to read the proof sheets of his recently published work on Kish, and from these Chapter XII has been compiled. The importance of the results already obtained justifies the fervent hope that means will be forthcoming to permit the completion of the excavations of the Temenos at Ur of the Chaldees, where the Library still remains undiscovered, and of the other mounds at Kish." (Preface, p. xv f.)

But what makes the volume extremely valuable to devout students of the Bible is the testimony, which this veteran scholar of high standing so emphatically gives, as to the uniqueness and the originality of the Hebrew religion when contrasted with the Babylonian conception of God. He also, courageously and plainly, denounces those who would hold this to be otherwise:

"A popular work of this kind is no place for the discussion of matters which are still the subjects of animated disputes between Assyriologists and theologians. But a reference must here be permitted to the attempts that have been made by the late Prof. F. Delitzsch and his followers to belittle the Religion and Literature of the Hebrews and to prove that they were derived from the Babylonians. It is admitted by all that the Hebrews, together with other Semitic peoples, inherited some of their legends, folk-lore, mythology, customs, laws, etc., from the Babylonians. But he who seeks to find in the Babylonian religious texts any expression of the conception of God Almighty as the great, unchanging, just and eternal God, or as the loving, merciful Father; or any expression of the consciousness of sin, coupled with repentance, or of an intimate personal relationship to God, will seek in vain. The Hebrew's sublime conception of Yahweh was wholly different from the Babylonian's conception of Bêl-Marduk, or Shamash, or Ashur, and the difference was fundamental. Yahweh was One (Deut. vi, 4); to the Hebrew there was no other; Bêl-Marduk, or Shamash, or Ashur was only 'Lord of the Gods,' just as in Egypt Ra or Amen was 'King of the gods.' The Babylonians may have developed a monotheism comparable to that of the Hebrews,

but there is no evidence that they did, and there is no expression of it in their religious texts. And the Accounts of the Creation given in Genesis and the Story of the Flood are not derived from any Babylonian versions of them known to us. There are many points of resemblance between the cuneiform and the Hebrew Versions, and these often illustrate each other, but the fundamental conceptions are essentially different. The Babylonian God was a development from devils and horrible monsters of foul form, but the God of the Hebrews was a Being who existed in and from the beginning, Almighty and Alone, and the devils of chaos and evil were from the beginning His servants.

"A perusal of the Two Lectures by Delitzsch, entitled *Babel und Bibel*, has convinced me that the object of them was to belittle the Hebrew Scriptures, and to exalt the writings of the Babylonians, and to show that, after all, the Prophets of Israel and the Babylonian scribes belonged to the same class of religious teachers, and that the subject matter taught by both was one and the same in kind. Delitzsch's knowledge of comparative Semitic philology, was, as was pointed out many years ago, never very profound, and many of the views which he put forward in his *Hebrew Language viewed in the Light of Assyrian Research*, London, 1883, were shown to be incorrect. The Lectures alarmed many both in Germany and in other countries, because it was felt that their general effect would be to undermine the beliefs of those who were unable to verify or control Delitzsch's statements and deductions. The truth is that he could not appreciate or realize the difference between the Religion of Israel and the half-magic, half-religious beliefs of the Babylonians. To him the Hebrew Scriptures would always remain a monument of a great religious and historical process, whether they were shown to be inspired or not, and nothing more. He himself wrote: 'As for myself, I live in the belief that the old Hebrew Scriptures, even though they lose their character as writings "revealed" or pervaded by a "spirit of revelation," will still always maintain their exalted importance, more particularly as an unparalleled monument of a great religious and historical process which extends to our own time.' Had Delitzsch known more of Hebrew and Babylonian Literature he would never have written thus." (Preface, p. ix ff.)

Equally plain are the words which Dr. Budge uses in denouncing the recent attempt, by Zimmern, to show that the

New Testament doctrine of Christ's death and descent into Hades is derived from the Babylonian myth of Bêl-Marduk. While fully recognizing the value of Zimmern's work as a translator, Dr. Budge does not hesitate to declare this:

"Now the value of Zimmern's work on the texts describing the celebration of the New Year Festival at Babylon is very great, but his comparison of the New Testament account of the death and resurrection of the Lord Christ with the Myth of Bêl-Marduk is both unfortunate and unscientific. Apart from the fact that Bêl-Marduk was a mythical being, and Christ a historical Person, it is the narrative of the death and resurrection of Osiris, that must be compared with the Myth of Bêl-Marduk, and not the New Testament account of Christ." (Preface, p. xiii.)

Our brief review is far from doing full credit to this valuable volume which we believe ought to be in the library of every student of the Old Testament.

AGIDE PIRAZZINI.

COLLEGE ORGANIZATION AND ADMINISTRATION ⁶

THIS book is the outcome of the action of the International Convention of the Disciples of Christ, in 1922, to the effect that all the organizations reporting to it should make a thorough survey of the work being done by and under their respective boards. Accordingly the Board of Education undertook a complete and searching survey of the thirty colleges and universities affiliated with their church "to obtain accurate information in a scientific manner regarding their work and needs." Floyd W. Reeves and John Dale Russell were secured to assist in making the proposed survey and preparing the findings. The present volume is one unit in the report made to the International Convention in Seattle, August 7-14, 1929.

As a careful report by competent men to a single ecclesiastical body regarding the colleges affiliated with it, this is a splendid piece of work; but it was evident that such a book,

⁶ *College Organization and Administration. A Report Based Upon a Series of Surveys of Church Colleges.* By Floyd W. Reeves and John Dale Russell. Indianapolis: Board of Education, Disciples of Christ. 1929. Pp. 324. Index. Tables. Diagrams.

pioneering in a new field, might be of much wider usefulness, and so we read:

"The present widespread interest in the problems of higher education has prompted the writers to offer a volume devoted to the principles of college organization and administration. The effect of the spirit of scientific investigation, resulting in the derivation and application of new techniques, has been much later in reaching the field of higher education than was the case in the general field of public education in its elementary and secondary levels. . . . There seems little doubt, however, that, although late in arriving, the movement will have just as marked an effect on higher education as it has produced and now is in the process of producing in elementary and secondary education."

"The formulation of the principles of organization and administration of higher education seems a natural outgrowth of college surveys. Principles of administration, at first derived empirically, can through the medium of a considerable number of surveys be tested out in actual conditions, results compared and contrasted, and a sort of experimental proof obtained through the observation of the operation of suggested modifications which are made in the light of the tentatively derived principles of organization and administration.

"It has been the good fortune of the writers to have engaged in a considerable number of college surveys, some sixty different institutions having come under their observation through the medium of complete and thorough-going survey. The present volume represents the codification of those principles of organization and administration of higher educational institutions that have been tried and tested by the writers in these various college surveys, and that have survived the experimental test of observation in actual operation.

"Throughout the work there has been a constant effort to make the text practical, rather than theoretical. A large amount of descriptive material, taken from the text of actual survey reports by the writers has been introduced, not only for the purpose of illustrating the principles being discussed, but also for the purpose of leaving no doubt in the mind of the reader as to the practicability of the principles presented. The college administrator will find many tables which will be of value as standards for checking his own institution.

"The volume has been prepared with the thought that it will be of interest not only to college presidents, but also to the

administrative staffs of colleges, particularly to deans, registrars, and business officers, and in general to students of the problems of administration of higher educational institutions. The writers also cherish the modest hope that the volume will prove of interest and worth to all those who are engaged in the service of higher education, as members of faculties of instruction, as members of boards of trustees, and as members of church boards having some control over the financial resources of denominational colleges." (Preface, p. 3 f.)

Because of the wide scope of the book and the multiplicity of subjects covered it is impossible in a brief review to give much more of an insight into it than that conveyed by certain chapter headings, with a bare suggestion as to the content of each:

The Service of Higher Educational Institutions. Denominational colleges usually limit their programs to teaching students, without attempting research. They are valuable in providing instruction and training for religious work. A decreasing percentage of graduates enter religious service. More than half enter the field of education.

Control, Organization and Internal Administration. Large boards, favored for financial reasons, are disadvantageous for efficient administration. Boards should legislate and employ experts to execute and manage. The president is general manager and the subordinate officer of administration and instruction.

Programs of Studies. Three significant trends are noted: (1) The development of the junior college; (2) the introduction of orientation courses; (3) replacement of the elective system and its successor, the major and minor system, by "fields of concentration" for study.

Problems Relating to Students. There is too wide variation in preparation time for various courses.

The Instructional Load. Here is discussed the question, how to measure and equalize the service loads of members of the teaching staffs.

The Faculties. Salaries, organization, retirement provi-

sions, tenure, training, and contribution to scholarly literature are taken up in this chapter.

Accounting and Budgetary Procedure. Common failures are pointed out, and valuable suggestions are given.

Cost Studies. Accounts not only assure proper use of funds, but also aid wise administration. A helpful analysis is suggested.

Effective Use of Financial Resources. There is need of some standard of what education ought to cost in colleges of various sizes and incomes.

Sources of Revenue. Endowment investments, their common abuses and wise handling, and sources of increased revenue are dealt with.

Scholarship and Loan Funds. This unusually suggestive chapter covers a real problem. Deserved tribute is paid to the Harmon Foundation, and the Hiram College plan.

Economic Factors Affecting the Support of Institutions of Higher Learning. Financial support of a college is chiefly dependent upon the economic status of the commonwealth in which it is located. When a college should cease to operate is considered here.

Present Status of the Institutions. This is one of the most interesting chapters, because it is devoted to an analysis of the recent improvements in the colleges, many of which are direct outcomes of the survey program, and therefore it is a demonstration of the effectiveness of the survey method.

College Organization and Administration will render a very substantial service, and it should lead the way to an increasing application of scientific method to the analysis of problems in the field of higher education.

KEMPER G. McCOMB.

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ὁρβοτομοῦντα τὸν λόγον τῆς ἀληθείας.—2 Timothy 2:15.

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"WHO ARE ITS WRITERS?" an experienced reader asks with respect to any publication. The writers make the periodical.

THE BIBLICAL REVIEW has been blessed in its contributors. It has sought men who have possessed knowledge and were gifted in its interpretation—two quite different things. That it has succeeded is sufficiently attested by such names as in the list below, to which additions are constantly being made.

The standing of the quarterly is very largely due to that fine scholarly company of which these men form a part.

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THE BIBLICAL REVIEW

TWO DOLLARS A YEAR

The church of today needs toning up to a higher and broader conception of God's sovereign purposes in the world, and the Christian minister can engage in no nobler task than the interpretation of the divine plan and of man's relation to it.

—DR. ARTHUR J. BROWN
in this issue.

THE BIBLICAL REVIEW

QUARTERLY

Vol. XV

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No. 2

EDITORIAL

HUMANISM, OF THE TWENTIETH CENTURY KIND, threatens to become a cult. The term has come to signify something quite different from the Humanism of the fifteenth century. In the middle ages minds were so dominated by scholastic theology and philosophy that at last the very instinct for freedom led to a revolt. Hungry for knowledge, men turned to the direct study of the ancient classics, and this initial development of subjects of concrete human interest, in contrast to ecclesiastical and speculative questions, came to be known as Humanism.

We find a survival of this sense of the term in present day higher education, where the classics are sometimes referred to as the humanities. However, Comte and others so stressed the value of human interests, as opposed to the idea of any divine element in life, that the meaning of the word underwent a change. Instead of connoting simply the higher human interests, aside from any particular attitude toward the supernatural, Humanism came to signify anti-theistic views. The present Humanist may or may not affirm the existence of God, but he puts the emphasis on human life and its enrichment.

The recent sudden revival of the term, with this later significance emphasized, is the occasion of Dr. Wyckoff's

paper, Modern Humanism. Incidentally he reveals at the outset the widespread interest in the subject. It is also shown that this Humanism peculiarly responds to the modern temper, offering a pleasing but false philosophy for a sound and historical religion.

Dr. Wyckoff devotes himself chiefly, however, to following the development and meaning of the revived Humanism of the day and to exposing its weaknesses and inconsistencies. This paper as a whole summons the Christian ministry to prepare to come to grips with an ancient enemy under a modern name, and it also makes a valuable contribution to such preparation.

HISTORY AND ITS TWIN SUBJECT, BIOGRAPHY, ARE VERITABLE treasure mines for anyone, layman or scholar, who seeks to broaden his comprehension of life. So important and rich is the history of Christianity that it is a distinctly recognized branch of learning.

Yet our modern church members seem quite content to neglect the impressive records of the mighty struggles and achievements and the sublime personalities of all the centuries from the days of the apostolic church to our own time. For this the Protestant pulpit is largely to blame. It seems to have overlooked the fact that periods in the history of the church are acts in a vast divine drama, and that the lives of its saints and leaders are full of exalted romance.

Some weeks ago Dr. Arthur J. Brown, long known as one of the secretaries of the Board of Foreign Missions of the Presbyterian Church, delivered an address at The Biblical Seminary upon The Practical Value of Church History, and it had such a favorable reception that he was requested to adapt it to publication. It appears in this issue.

In the course of his paper he takes up such topics as, the value of illustrations from history, practical methods suggested by history, the weapons furnished by history for the defense of the faith, the store of homiletic material in history, history's disclosure of the purposes of God in human affairs, how to make church history popular.

Any preacher properly ambitious to make his work more effective must realize from Dr. Brown's brief article how much his restudy of Christian history can do for his pulpit work and for inspiring the hearts and broadening the spiritual and moral perceptions of his people.

THERE IS ABROAD A SUPERFICIAL NOTION THAT THE great central doctrines of the Christian church have been gradually changing, although in fact the essential tenets of Christianity have been fixed from the beginning. They derive from the Scriptures, and are readily comprehended by the mind and heart of any man who reads his New Testament intelligently.

There has been a good bit of man-made interpretation and application of certain truths, but time has to a great extent cleared these away, at least for large sections of the church.

A largely overlooked witness to the unchanging character of the great doctrines of Scripture is brought to our attention by Mr. Monro in his rather unusual paper, *The Evangelical Witness of Hymnology*.

Mr. Monro prefaces his main theme with a few paragraphs upon the apologetic value of both the sermonic literature of all the Christian ages and their hymnology. Then he takes up examples of Christian hymns, beginning with one by Clement, Bishop of Alexandria, who

lived in the second century. This is followed in order by numerous selections that bring us down to our own times, and helpful comments make them the more striking.

The impressive thing about these metrical expressions of Christian belief and hope is, that they afford no evidence of a religion in evolution, but form a harmonious chorus of the Christian centuries in joyful and consistent testimony to "the faith which was once for all delivered unto the saints."

FOR THE PAST FIVE YEARS THE BIBLICAL SEMINARY IN New York has, through its President, conducted during two months of each summer a series of ten-day group conferences at Columbiana-on-Lake George, the ample and beautiful property of the Seminary on that famous body of water. The members of these conferences are invited educators, ministers, journalists, and other leaders, who informally make the contributions of mature and trained minds upon the subject announced for the season.

Last summer the theme was The Protestant Reformation, and members of the group that happened to be in session during the last ten days in August presented certain comprehensive views of that great movement and its results which Professor Herman has gathered into a most readable summary under the heading, The Reformation as Seen through a Group Study.

It would be out of place here to attempt an outline of this outline. However, familiar as is the general subject, the reader will appreciate the compact and concise form into which the great Reformation facts and their significance have been put. It is somewhat on the principle of those moving pictures of the opening of a

flower, which accurately show the spectator in a few minutes what required days for actual development.

RELIGIOUS EDUCATION IS ONE OF THE PRINCIPAL MATTERS of attention among Christian leaders of this generation, possibly the principal one. It is, then, a good time to look at the development of such work at the very outset of Protestant history. Dr. Wills gives us the opportunity to do this in *Religious Education in the German Elementary Schools of the Reformation Period*.

First we have a resumé of education in medieval Europe, and readers who have not specialized on that age may be surprised to find that there were no less than four types of elementary schools before the Reformation. The ecclesiastical influence of that time emphasized the teaching of religion, but the beginnings of secular education were not wanting. The Reformation, however, gave such an impetus to both these branches as amounted to a revolution, and the progress of this whole early educational movement is traced in this paper with painstaking care.

We see not only the important part the Scriptures had, but also that, for their better understanding, the classics were given a large place. The development of new universities, Luther's statesmanlike grasp of the necessity of popular education, the system he advocated, the elementary education of girls, the recognized importance of a laity trained as pastors in reserve, the influence of the Reformation upon general education, and the close relationship maintained in that day between religion and education are among other points dealt with.

This paper was submitted as the author's thesis when he received his doctorate, and was originally thoroughly

documented, but the numerous footnotes are here omitted as unnecessary for our present purpose. It will commend itself for its valuable historical material and for suggestions to those who are today following the early pioneers in this field.

FOUR NEW NAMES APPEAR AMONG OUR BOOK REVIEWERS in this number. The volumes under consideration are:

Outfitting the Teacher of Religion.—Snowden.

The Christian God.—Roberts.

The Primitive Church.—Streeter.

Religion.—Ames.

A History of Christian Missions in China.—Latourette.

The Hope of Israel: What Is It?—Mauro.

R. M. K.

MODERN HUMANISM

By ALBERT CLARKE WYCKOFF, D.D., Professor of Psychology of Religion in
The Biblical Seminary in New York

NO EVENT in the religious life of the year 1929 aroused such spontaneous comment from as wide a circle of different religious groups than the simple announcement made by Dr. Charles Francis Potter, that he had established the First Humanist Society, in New York. Jewish Rabbis, Roman Catholic cardinals, archbishops, missionaries, Episcopalian bishops and rectors, and representative religious leaders from both liberal and conservative branches of other denominations, even down to the officers of the Salvation Army, with one accord took occasion to express publicly their criticism of Humanism as a religion.

Such a normally insignificant incident in the religious life of New York as the fact that Dr. Charles Francis Potter, already well known for his many new religious ventures, had decided to add another to his list did not possess importance enough to occasion this widespread response. Its overwhelming magnitude amazed and bewildered Dr. Potter; he was not prepared for any such public criticism of his project. Its sweeping nature stung him into interpreting it as personal, so that he came forth with the charge that a gigantic conspiracy had been formed among all Theists to kill his cult. In this he was in error; for no conspiracy was formed against him and his religious venture. The Theists were not after him, but after Humanism.

A little later a second incident occurred, quite similar

in its features. The issue of *The Christian Century* for October 16, 1929, contained an article by Dr. John Haynes Holmes entitled A Humanistic Interpretation of Prayer. The genuine interest which was aroused by this article and the Editor's shrewd question, "Has Dr. Holmes Left Anything Out?" resulted in such a landslide of replies from eminent scholars and ministers that both Dr. Holmes and the editors were overwhelmed and the reading public amazed that in this twentieth century such a depersonalization of prayer could arouse so much protest. In this instance not even Dr. Holmes himself interpreted these replies as personally directed against him; anyone who read them could see that they were criticisms of the Humanistic interpretation of prayer.

These two incidents reveal the fact that there is no subject upon which the religious public is more sensitive than Humanism. Highly educated Theists of every religious group perceive in Humanism a religion that promises to become the one great rival of Theism. If science is ever going to realize its ambition of furnishing to humanity a new religion, Humanism will be that religion. It is geared to the intellectual and spiritual temper of the hour. It gathers up into its bosom intellectual, social, moral, and psychological elements which make a strong appeal to the modern scientifically molded mind. It draws its strength and inspiration from below instead of above, from the human instead of the divine. It releases its devotees from many of the embarrassing ethical and metaphysical entanglements which Theism imposes. And, on its theoretical side, it is able to rally to its support strong intellectual assistance.

It must be kept in mind, however, that modern

Humanism grows out of a new social situation, and is based upon a new psychological appeal. The Humanism of the fifteenth century espoused the cause of certain inalienable human rights against a church-dominated civilization which denied these to the common people. Political, social, economic, educational or religious freedom and equality stirred the hearts of its leaders. Today, in America at least, all these causes have been won. A new type of human has made his appearance. He feels himself as one among those who have mastered nature and economic conditions. He is self-confident, masterful, successful, aggressive, unreflective, practical, this-world-minded, primarily interested in increasing and enjoying his present possessions, comforts, pleasures. Living here and now in this present world has become abundantly worth while. Humanism as a religion fits this modern human in his successful moments. Theism, quite contrary to the psychologist's interpretation of its biological and psychological use, seems to him to interfere with the full functioning of self-interest, self-expression, self-realization, self-satisfaction; and it substitutes near and remote interests and values which tend to slow down his free spirit of living.

Add to this non-reflective attitude of the new human the tremendous influence of current popular literary and academic antitheistic interpretations of scientific progress in the physical and social sciences, and the ambition of many religious educational leaders and ministers to be classed as soundly scientific in their thinking, and you have a very favorable setting for Humanism as a religion. Naturalism, pragmatism, dynamism in philosophy, mechanism, and vitalism in biology; determinism and the social origin of religion in sociology; behavioristic, dynamic, and reaction psychology; and

the dynamic and social interpretation of history, can all be made to support Humanism. Theism finds an uncontrollable Presence in the universe, which interferes with the scientific ambition of universal human mastery of nature and life. Years ago Professor James described this attitude in this brilliant passage:

Certain of our positivists keep chiming to us, that, amid the wreck of every other god and idol, one divinity still stands upright—that his name is Scientific Truth, and that he has but one commandment, but that one supreme, saying, *Thou shalt not be a theist*, for that would be to satisfy thy subjective propensities, and the satisfaction of those is intellectual damnation [*The Will-to-Believe*, p. 131].

That the intellectual atmosphere of the academic world is unfriendly to Theistic religion needs no proof for those who live in it. And that Humanism and the social theory of religion are at present highly favored substitutes is undeniable. Humanism, rightly presented, possesses strong elements of emotional appeal. It has always been humanity's second strongest source of high appeal. Only Theism surpasses it. Jesus did not hesitate to evaluate these two, and to place them in their true relation. He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this, Thou shalt love they neighbour as thyself." (Matt. 22:37-39).

Theism centers its emotional appeal around these two commandments, in this order. Humanism rejects the first, and attempts to enlarge the second so that it will cover the whole field of religious experience. So here, once again, as in some form in every age, the human and the divine join battle. In a classical form this encounter is expressed by Zechariah in those familiar words: "I have raised up thy sons, O Zion,

against thy sons, O Greece." For in this international conflict these two religions are well represented. Historians are still puzzled to explain why the glory of Greece was so easily obscured for a thousand years by the triumph of Theism in its Christian form, and why it has never been revived, save as a glorious memory.

Modern Humanism is a French and American product. It owes its rebirth to Rousseau and his teachings which prepared the way for the French Revolution with its "Liberty, Equality, Fraternity" ideals. In Theophilanthropy, which cult appeared and thrived for a few years during the last decade of the eighteenth century and first two of the nineteenth, we find the love of humanity elevated to the level of a cultus. Its confiscation of the buildings of the Roman Church, to be used to glorify the deeds of humanity, was stopped by Napoleon, and its death soon followed. Through Auguste Comte Humanism made its most creditable and impressive showing. No modern has approached Comte in presenting a thoroughly worked out scheme with intellectual and emotional elements essential for justifying the claim of Humanism as a religion. Comte realized that any religion that was to meet the ethical needs of mankind must possess belief in a great universal Being, with whom the human soul may communicate, and from whom it may receive strength to overcome egoism and to work for the common good. Does the idea of Humanism really satisfy this requirement? Professor Leuba, in his *Psychological Study of Religion*, has a paragraph in which Comte's claim is given at its best. And, as Professor Leuba is interested in Humanism, we will let him present this claim. After having pointed out that Comte replaces God by the *Grande Être*, Humanity, Leuba asks the question with

which we are concerned, "But does this idea of Humanity really satisfy the two requirements of an adequate religion?" He refers to the requirements of a Deity and immortality. We give his reply in full:

Yes, thinks Comte, provided the *Grande Être* is properly understood. Humanity thought of as merely the collection of the men actually living could not replace the idea of God. But Humanity is to be conceived as "a continuity; a solidarity in time composed of all the good and generous feelings, thoughts, and deeds of men. It is the supraspatial Being in which the tutelary influences and the groping and transitory individual efforts are purified and organized, and thus, becoming fixed and permanent, acquire immortal life." "Humanity so understood is the God whom men seek: a real, immense, and eternal existent with whom they are in relation and in whom they live and have their being. Out of the reservoir of moral forces accumulated in that Being throughout the centuries, great thoughts and noble feelings flow out to man. Humanity is the Great Being who lifts us up above ourselves and communicates to us the complements of strength we require in order to overcome our egoistic leanings." [*A Psychological Study of Religion*, p. 308.]

One will search without success modern Humanistic literature for a clearer statement of the qualifications of Humanism as a religion. And yet, what has been the answer of history to these claims? To avoid any suspicion of being unfair to Humanism I will allow Professor Leuba to answer my question. He does it in this paragraph:

But can this idea of a power made manifest in society and leading to social consolidation and happiness take hold of the mind and heart of the masses of men; can it inspire them with hope, trust, courage; can it wake up in them dormant possibilities? Comte believed that his Supreme Being was "more readily accessible to our feelings, as well as to our thinking" than the "chimerical beings of the existing religions." Yet the history of the Religion of Humanity seems to give a negative answer to my query. The Religion of Humanity has had and still has a number of ardent disciples, but it has not spread

beyond very small circles, in Paris, London, and in some of the South American countries. Christian Science, on the other hand, though loaded with delusions, gives signs of irrepressible vitality. [*A Psychological Study of Religion*, p. 310.]

The inherent strength and weakness of Humanism, Thomas Huxley, another writer sympathetic with Comte's social idealism, has described in one of his articles on Agnosticism. As he represents a closer historical relation we will let him give his reaction. As to its strength, he writes:

That a man should determine to devote himself to the service of humanity—including intellectual and moral self-culture under that name; that this should be, in the proper sense of the word his religion—is not only an intelligible, but, I think, a laudable resolution. And I am greatly disposed to believe that it is the only religion which will prove itself to be unassailably acceptable so long as the human race endures.

As a social and ethical concept he approves the scheme. But, when Comte proposes to transform this concept into a religion, and to employ the technic of religion to sanctify it, Huxley protests, and continues:

But when the positivist asks me to worship "Humanity"—that is to say, to adore the generalized conception of men as they ever have been and probably ever will be—I must reply that I could just as soon bow down and worship the generalized conception of a "wilderness of apes." . . . No divinity doth hedge a modern man, be he even a sovereign ruler. . . . But if there is no spark of worship-worthy divinity in the individual twigs of humanity, whence comes that godlike splendor which the Moses of Positivism fondly imagines to pervade the whole bush? [*Some Controverted Questions*, p. 288.]

This idea of trying to substitute for the God of the Theist the *Grande Être*, the spirit of humanity idealized, has been carried by modern Humanists to the point where they attempt to identify it as the true religion of Jesus. As great a psychologist as Dr. G. Stanley Hall in the last years of life devoted his genius to

this purpose. In his two monumental volumes entitled *Jesus Christ in the Light of Psychology* he gathers up his whole psychological interpretation of Jesus in this passage:

Jesus knew himself for what he was, and accepted himself as veritable man-God. God did not merely come to consciousness in him but was his own ipsissimal noumenal self, and what a postulate! God is man and man is God. . . . Man is the only begotten son of the cosmos. [Vol. I, p. 303.]

Those who estimate Humanism by its most recent sponsors are in danger of dismissing it too easily, as though it had no worthy intellectual support. This is a great mistake. Humanism in its social and ethical features has been advocated by almost every great thinker who, for some reason, has been disposed to reject Theism. Yet, notwithstanding such splendid intellectual support, it has failed to make any considerable appeal to the masses.

Anyone who has been keeping in touch with the development in the field of psychology of religion during the last thirty years will find nothing new in this modern flash of publicity. Every point made in these modern explanations of religious experience in terms of subjective wish-fulfillment mechanisms has been current for more than thirty years in that field. Turn back to Professor Leuba's degree thesis at Clarke University on *Religious Conversion*, published in *The American Journal of Psychology* in 1896. From beginning to end, this thesis adopts the antitheistic, subjective interpretation of all religious phenomena. And in it he gives a very clear and consistent description of the true Humanist, who accepts this psychological interpretation. It cannot be improved upon, so we will set it down.

Religious men there are who have no belief in an interven-

ing providence and consequently none in prayer. Responsibility they feel toward none but themselves and those affected by their doings. The mortality of the "ego" they possibly cannot hope for. Adoration, worship, devotion, piety, in the common acceptance of the term, are incompatible with these negations. Outwardly they have no cult, return no thanks, ask for nothing from the powers of the world for they know them to be deaf to supplication and insensible to human thankfulness. The most exalted religious consciousness is consistent with the negative intellectual creed sketched above.

In 1912 Professor Leuba wrote his great book, *A Psychological Study of Religion*. Nowhere can there be found a more thorough, conscientious, courageous presentation of the Humanistic interpretation of religious experience. In this work an effort is made to purge historic Humanism of its intellectual and emotional defects, and to furnish, in the light of experience and psychology, a scientifically and philosophically sound Humanism as the religion of the future. In the following quotations we will find this endeavor brought to its final expression:

Belief in a transhuman Power of the kind thus roughly outlined, together with a belief in the supremacy of the ethical ideal conceived as a social goal, would constitute a basis upon which a cult could hardly fail to develop, a cult similar to Comtism in that the divine would not be personified in a transcendent personal God, but would be progressively realized in Humanity. It would be superior to Comtism in that it would be free from the life-inhibiting propositions of naturalistic philosophy. [P. 331 f.]

Having set forth this ideal, the author now asks:

Would man find what he wants in a Power describable as an impetus coursing through matter and drawing from it what it can, a Power appearing in man in the form of striving consciousness? [p. 334].

The answer to this query is given somewhat fully in this passage:

There is no question but that Humanity idealized and conceived as a manifestation of Creative Energy possesses surpassing qualifications for a source of religious inspiration. Human relationships have always given rise to the noblest activities of man; they have been and remain the very fountain of life. . . . In Humanity each person can regard himself as a link in the chain connecting the hosts of the past with the hosts that are to come. The recognition of this vast relationship would give a sense of fellowship and unity, a feeling of responsibility and dignity; it would make a world worthy of one's best efforts. [P. 335.]

The book closes with this paragraph:

A religion in agreement with the accepted body of scientific knowledge, and centered about Humanity conceived as the manifestation of a Force tending to the creation of an ideal society, would occupy in the social life the place that a religion should normally hold,—even the place that the Christian religion lost when its cardinal beliefs ceased to be in harmony with secular beliefs [p. 336].

When modern Humanism seeks for its highest expression and intellectual defense it will turn to the works of Professor Leuba, for he has devoted his life to its establishment, starting with his degree thesis, following this with the work from which we have been quoting, adding to these his challenge to all Humanists to take the field in an offensive against belief in God and personal immortality, as hindering spiritual and moral progress, in his *Belief in God and Immortality*, and following this by his large work on *The Psychology of Religious Mysticism*. No phase of the subject has been ignored, and the whole treatment has been free from weak compromises and timid expressions of point of view. Yet no one knew better than Professor Leuba that this non-purposive “transhuman Power” coursing through matter until it appears in man as striving consciousness, together with the belief in the supremacy of the ethical ideal conceived as a social goal, involved

biological and metaphysical assumptions which were far from scientifically established or philosophically approved. When he discusses the philosophical basis necessary for religion he says:

There are, of course, appalling difficulties in the way of a formulation of a metaphysical conception adequate for present use in religion. How shall we conceive the transhuman Force of which humanity is an expression? What sort of existence does it have outside of human consciousness? What relation does this Power sustain to the material universe and to man, to good and to evil? If it is thought of as Purposive Intelligence, we are back in theism. The hoary puzzles all rise up and clamor for solution. [*Op. cit.* p. 332.]

To avoid being forced back into Theism by making his "transhuman Power" purposive, he admonishes his readers that, since the purpose of religion and metaphysics is not the same, religion need load itself with philosophical burdens no further than is necessary for its practical purpose. (See *Op. cit.* p 333.) Then he makes this statement:

The religion of the future will have to rest content apparently with the idea of a non-purposive Creative Force, making of the universe neither an accidental creation nor one shaped in accordance with some preconceived plan [p. 334].

Humanism at its best encounters insuperable intellectual obstacles. Professor Leuba himself points out the fact that, wherever it is based upon a philosophy of Naturalism, it is destined to fail as a religion. This fact most modern Humanists have not yet discovered. One more quotation from Professor Leuba's book will help us to our next point. He writes:

A naturalistic philosophy is so far from satisfying the aspirations of the human heart that most of those who have embraced Naturalism have, unknown to themselves, retained idealistic elements. Examine the discourses of the disciples of Comte, even those of Comte himself, and you will discover

smuggled in under the names of *Grande Être* and Humanity the very concepts they condemn as illegitimate. [P. 326 f.]

The smuggling of which Professor Leuba is himself guilty is not likely to escape observation. His "trans-human Power," "Creative Force," "belief in the supremacy of the ethical ideal conceived as a social goal," and "a non-purposive Creative Force making of the universe neither an accidental creation nor one shaped in accordance with some preconceived plan," and yet one in which this "Power" coursing through matter appears in man as striving consciousness leading him onward toward the ethical ideal as the social goal—these Theistic elements the intellectual customs officers will demand must be honestly declared and paid for in the current coin of the Theistic realm.

This same criticism has been repeatedly passed upon Professor Ames' latest book, *Religion*. Noticeably in his chapters on God and Personality, Prayer, and Death and The Future. One passage from the chapter on Death and The Future will illustrate this point. He concludes a well considered statement of the Humanistic idea of social immortality with this interesting observation and advice:

Throughout the whole of experience there runs the limitation of man's knowledge and power. . . . He may lament his lot, or he may utilize what it offers, with zest and wisdom. . . . All the way he is intrusting himself to the encompassing life of God, and with God he may rest the final issues of both life and death. [P. 231 f.]

If Humanism as a religion could stick to its fundamental principles, if it could adopt psychology as its technique, then it might claim for itself scientific merit. But it always finds itself forced to use the technique of religion. When Professor Leuba wrote his degree

thesis, as has been shown, he was going to reduce religion to the technical control of scientific psychology. There was to be no cult, no worship, no prayer, none of the technical use of the psychological apparatus of religion. But when, later on, he wishes to make Humanism function as a religion, he says:

A religion of Humanity need not be lacking in the forms and symbols necessary to a practical religion. Without violence to reason, and with little demand upon the imagination, it could provide those human embodiments of power and virtue which man seeks for moral inspiration and uplift. Man has always been a hero-worshipper. Expressions of admiration and gratitude, of joy and sorrow, would find easily an appropriate place in a religion of Humanity. The sense of weakness and imperfection, the need of comfort and encouragement, the desire for the final triumph of good, are sentiments which might readily enough be collectively expressed in declarations addressed to the religious brotherhood, or even perhaps to the Ideal Society. And I see no sufficient reason why a religion of Humanity should not incorporate in a modified form elements of the therapeutic cults which have been found effective in the healing of mind and body. [*Op. cit.*, p. 335 f.]

From such a summing up of the demands which will be made upon Humanism, if it proposes to substitute for a real religion, one begins to realize that the problem is not as simple as sub-believers at first imagined. Every serious attempt to make Humanism function as a religion results in the same contradiction. In the psychological explanation of the phenomena of religious experience Humanism is rigidly featured. But the moment a philosophical basis is sought for Humanism, Idealism and Theism are smuggled in under the guise of semiscientific terms symbolically interpreted. The latest illustration of this unconscious self-deception is found in the article by John Haynes Holmes, to which reference has already been made. As long as Dr. Holmes confines his discussion to the psy-

chology of the prayer experience he is consistently Humanistic. So we read:

In the first place, prayer is the deliberate formulation in our minds of an idea of something that we need or want. . . . Secondly, prayer is the conscious, deliberate direction of our life-forces to the attainment of our desires. . . . This is prayer as viewed from the psychological, the humanistic standpoint. From beginning to end, it is an experience within ourselves. . . . But the prayer process is a human process, a normal process, a natural process. Our prayers are the expression of our lives, and their answer the achievement of our lives. Why bother with theology, or the traditions of theology, in an experience like this? [*The Christian Century*, Oct. 16, 1929.]

If Dr. Holmes had stopped at this point he would have stated the Humanistic interpretation of prayer in a form that could not have been questioned. But the moment he moved over into the field of symbolism and philosophy he began to entangle himself so completely that every correspondent whose letters were published took considerable delight in pointing out the places where he was caught smuggling in Theism. His use of poetic symbolism brought him to this statement:

When I pray to God I am not pointing to any deity in the clouds, or to any godhead among the stars. I am not thinking of anything special, or limited, or remote, or supernatural. Rather I am thinking of the universe, as Shelley thought of the skylark, that I may be lifted up above myself. I am reaching out to the universe, as Wordsworth reached back to Milton, that I may have help in the causes I would serve. I am calling to the universe, as Wordsworth called to Duty, that "my weakness (may) have an end." All of which is based upon the postulate that the spirit of man is akin to the spirit of the universe in itself, as well as in its myriad separate forms, and that "spirit with spirit can meet." [*Ibid.*]

When Dr. Holmes comes back with a reply to the flood of criticism which has been passed upon his first attempt at a Humanistic interpretation of prayer, the

editors of *The Christian Century* say that he puts into his interpretation of prayer this time what he left out first, and that he proves himself to be, not a Humanist, but a Theist. This second article he closes with this paragraph:

What I wanted to prove was that the humanist can pray whether he spoke his prayer to God or not. If the humanist objects I am sorry, for he is deliberately making his life poor. If the theist is dissatisfied I am again sorry for he claims more for himself than is his own. . . . I object to the theists having all the good experiences. Let the humanist throw away as many dogmas and as much language as he will, but let him claim for his own the higher uses of the religious life.

Most discussions of Humanism make the mistake of featuring the cold-blooded psychological explanations of the nature of religious experience which always introduce the so-called scientific strength of its claims, and then, by criticizing these, proceed to show its inadequacy as a religion. I have adopted the policy of giving the Humanist all the rope he wants and letting him carry his own discussions through from the psychological to the philosophical side. Without fail three stages are met: First, the clear-cut affirmation of religious experience as a natural process, beginning and ending within the human field; second, the attempt to meet the psychological requirements of the religious needs of humanity which forces the Humanist over into the symbolic and imaginative field; third, the attempt to provide a metaphysical basis for the technic of religion which has been employed. And, in every instance where the technic of religion is used, with cult, worship, prayer, and poetry functioning, Theism is smuggled in to make it work as a religion. This has been the psychological history of every religion that has started out to

be impersonal and naturalistic. And it awakens in the observing psychologist the suspicion that the Humanistic interpretation of religious experience has not reached the bottom of the problem.

The next stage in the psychological study of religious experience is going to parallel that of every other department of science in the twentieth century. It will devote itself to the discovery of those elements which previous study has left out. The Rt. Honorable Arthur James Balfour, in the Gifford Lectures of 1914, chose for his subject, *Theism and Humanism*. In this clear-cut and popular discussion of this subject he has called attention to a number of these neglected elements under the terms, Inevitable Beliefs, and Common-sense Beliefs. In the closing passage of the book, he sums up his criticisms of the unwarranted conclusions which Naturalism extracts from modern science and its method, in these words:

God must not thus be treated as an entity, which we may add to, or subtract from, the sum of things scientifically known as the canons of induction may suggest. He is Himself the condition of scientific knowledge. If He be excluded from the causal series which produces beliefs, the cognitive series which justifies them is corrupted at the root. And as it is only in a theistic setting that beauty can retain its deepest meaning, and love its brightest lustre so these great truths of aesthetics and ethics are but half-truths isolated and imperfect, unless we add to them yet a third. We must hold that reason and the works of reason have their source in God; that from Him they draw their inspiration: and that if they repudiate their origin, by this very act they proclaim their own insufficiency. [P. 273 f.]

No less a philosopher than Professor Hocking of Harvard, in *The Journal of Religion*, November, 1923, has a very strong article on Illicit Naturalizing of Religion. It should be read by all who are anxious to find

a searching criticism of Humanism. We will quote one remark upon worship:

Worship must not be made a means to utilitarian ends simply. It demands a metaphysical object. To leave religion with merely psychological attitudes or social tasks is illicitly to naturalize it. The object of worship must be worthy of worship. It must be God.

And this is the reason why Humanism, with such strong popular and intellectual elements of appeal, always fails as a religion. The human is not the Numen, and the human knows this.

SPRING VALLEY, NEW YORK.

THE PRACTICAL VALUE OF CHURCH HISTORY

By REV. ARTHUR J. BROWN, D.D., LL.D., Secretary Emeritus of The Presbyterian Board of Foreign Missions, and Acting Editor of
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IT IS SAID that intelligent laymen would be glad to know what the chairs of church history in our theological seminaries are for. There is ground for the inquiry. Ministers bring the results of their theological and exegetical studies into the pulpit. They bring in the results of scientific and economic studies. But, as a rule, they are silent upon the history of the church, and the opinion appears to prevail that there is but little in it that can be made practically useful. I believe, however, that the field thus neglected is one that is rich in material of high value alike to the minister and to his people.

The object of an illustration is to make bright and clear. An illustration, therefore, should not be used for its own sake. It is not an end, but a means to an end. If it falls short of the dignity of the subject to which it relates, or if it does not make the truth in which it is set impressive and attractive, it is a failure. These things being true, it is evident that no merely hypothetical case, however rhetorically expressed, will impress men so profoundly as an instance of that which has actually occurred. History is a record of experience, and experience is a good instructor. Plead with a man to abandon a perilous course, and he may remain unmoved. But confront him with disastrous consequences that have actually resulted from such a course, and he is at

once interested. The minister, therefore, who has a command of historical illustrations, who is able to lay the experience of the past by the side of the efforts of the present, will be most likely to influence and convince his hearers.

Such illustrations have a dignity befitting the pulpit, a dignity often wanting in the effusive stories and inane anecdotes of the peripatetic revivalist. The dignified is not necessarily the dull, nor is the vivid necessarily the florid. An illustration may be intensely interesting, may flash illumination into a subject, and still be characterized by elevation of sentiment and chastity of diction. Nor need the historical be the extended or the pedantic. It may be compressed into a single sentence and stripped of every particle of ostentation. Such illustrations, drawn from real life, throbbing with human hopes and fears, darkened with the humiliation of failure or irradiated with the glory of success, mournful with blasted lives or jubilant with triumphant endeavor, are elements of marvelous force in penetrating to the hearts and consciences of men and in capturing the citadels of their reason.

Where will we find a better illustration of the heroism of faith than in the annals of the Waldenses or the Scottish Covenanters; of the sublimity of self-sacrifice than when the Netherlanders deluged their carefully tilled fields rather than see the ascendancy of the enemy of their country and their God; of the conflict between personal ambition and public welfare than in Waterloo, which Victor Hugo said "was not a battle but a change of front of the universe"; of the spirit which should animate the children of God than in the reply of the youthful heir to the French throne to an infamous proposal, "I cannot! I cannot! I am the son of a king!"; of the

joy in cross bearing than in the cry of the sleeping Xavier at the vision of the hardships before him, "Yet more, O my God, yet more! More toil, more suffering, more agony for Thee"? Or, on the other hand, where will we find a better illustration of the unsatisfying nature of earthly prosperity, than in the dying lamentation of Abdalrahman III, that, in a reign of above fifty years of victory and peace, of riches and pleasure, he had known but fourteen days of true and unalloyed happiness; of the dangers of an unchristian learning than in the results of the Renaissance in Italy; of misdirected enthusiasm than in the Crusades; of the evils of spiritual pride than in the medieval popes; or of the consequences of tyranny and irreligion than in the horrors of the French Revolution? Any of these and scores of others will come to the mind of the minister who knows history, and they will give impressiveness to the truth which he teaches.

If history is a record of experience it is available, not only for illustration in public discourse, but for guidance in Christian work. In dealing with an evil there is usually unanimity regarding the end sought; disagreements arise on the question of method. Take intemperance. We are all agreed as to its iniquity and as to the necessity of abolishing it. But the method? Here differences emerge. Worldliness in the church. We unite in lamenting it; but how shall it be abated? By command, or by persuasion, by discipline or by a higher standard of Christian living? On these and kindred questions there is wide variance of opinion as to method.

And we know that methods have much to do with success. Many a worthy cause has suffered defeat, not by the opposition of its enemies, but by the imprudence

of its advocates. Even religion has often had reason to fear the follies of its friends more than the assaults of its foes. There is a broad distinction between knowledge and wisdom. Knowledge relates to mental possessions; wisdom to their application to practical exigencies. Wisdom, we may say, is the right use of knowledge. Many a man has solaced himself in defeat by the reflection that he was a martyr to the truth, when, as a matter of fact, he was simply a martyr to his own indiscretion. Now, historical study is peculiarly adapted, not, indeed, to the originating of wisdom—it will not make a wise man out of a fool—but to the promotion of wisdom. Nearly every problem of the present has emerged at some time or other in the past, and the observation of the methods which were then adopted and of their practical workings will give us some idea whether similar measures would be advisable now. Men are more apt to repeat themselves in their mistakes than in their successes. They do not learn from the experiences of others; they adopt methods which have been tried over and over again, and every time with disastrous results.

What better service can the Christian minister render than to guide public sentiment in the choice of wise methods? And how shall he so well fit himself to be a safe leader as by the study of history? Take the iconoclasm of the eighth century, for example. Observe the efforts of Leo, the Isaurian, to legislate his people into a reform for which they were not ready, to abolish idolatry by breaking the images; and in his failure learn that no permanent reform can be effected which does not influence the heart, whether it be of the individual, the community or society at large; that great and lasting reforms cannot be made by smashing things. History

affords many illustrations of reforms which succeeded in name but did not succeed in fact. The old evil only changed its garb. What a flood of welcome light the minister can throw upon the pathway of true advance by pointing to the failures and successes of the battles against evil in the past.

The common objections to evangelical religion are all old, but only the student of history knows how old. Dr. Charles Hodge quoted approvingly the statement of a German writer that "the materialists of our day have not advanced a step upon the system of Epicurus." And yet materialism is heralded to the world as one of the latest deductions of modern science. That "Christ is not equal with God" has recently been discovered by some who are apparently ignorant that Arius ever existed. We are complacently invited to consider as "a new departure in theology" that which took its "departure" in the days of Origen. Miracles, O shade of Celsus! have just been discarded by advanced thinkers!

I need not multiply examples. It is no uncommon thing to hear someone confidently announce that a truth has been discovered which shows the fallacy of evangelical Christianity, and gather around himself that class of persons, to be found in every community, who are immature or unstable in their convictions and whose plastic minds are easily impressed by beautifully dressed fallacy. Some hotel ball rooms are filled Sunday morning with people who naively imagine that they are hearing something new, when they listen to cloudy metaphysics and denatured Christianity. The historical preacher will be able to show that the supposed new idea is but the resurrected skeleton of an old error which died a natural death centuries before its present apostle was born. Few things so disconcert the average apostle of

modern skepticism as the proof that wise men once investigated his theory, weighed every argument for and against it, and by an overwhelming suffrage found it untenable.

The fact is, the cardinal doctrines of our faith have come to us through the smoke of victorious conflict. This the historical preacher sees, and he is thereby led to a greater respect for the essential tenets of the faith and to a mild contempt for the smatterer who imagines that he can overthrow, in a magazine article or a popular novel, truths which have passed unscathed through the battles of the ages. Not that sound doctrine is a static thing. Reverent study of the Bible and enlarging experience of the people of God are setting some old truths in juster proportion and perspective, are revealing the weak foundations of some beliefs that were formerly accepted, and are fulfilling John Robinson's prophecy that God has yet more truth to break out of His holy Word. But the basic facts of revelation and Christian experience still stand. The man of the twentieth century needs the same Saviour as the man of a thousand years ago, and that Saviour is "the same, yesterday, today and forever."

That he who knows no times but his own is necessarily limited in mental vision, all must see. Indeed, it may be questioned whether one can really know his own age without knowing the ages which have preceded it, for the superstructure of the present is reared upon the foundation of the past and is only intelligible when viewed in connection with it. The study of history is a continual revelation. True, the minister is a busy man; but there are odd hours even with the busiest, and the use one makes of them, rather than the routine work, determines the breadth of thought and culture. Let the

minister devote those hours for a year to the systematic study of some great period in the history of the church, and he will be astonished at the results. Like the building of a railroad through an undeveloped country, his labor will open up resources hitherto unsuspected, and he will be almost bewildered by the wealth of material piled up on the fields all about him. With reference to a multitude of current speculations he will see and be able to show whither these things tend; while many truths which may have lain dormant in his mind will assume vitality and power. Sin will be more real to him after he has studied the life of Augustine; justification by faith, after he has studied the life of Luther.

It may be said that this is biography, not history. But history is largely the biography of great men. The history of the Reformation is in the lives of the Reformers, and cannot be separated from them. A historic movement always incarnates itself, so that history becomes biography, and biography history. For pulpit use the biographical form possesses many advantages. It enables the preacher to give the subject vividness, to clothe it with flesh and blood, to make it a living, tangible thing, to associate it with human sympathies and aspirations, and thus to stir and hold his congregation as he could in no other way; while by the skilful use of perspective and by setting the character in his proper environment the ends of history may be subserved.

History is too often degraded into a mere catalogue of facts and dates, and its study into mechanical memorizing. Such treatment has made it both uninteresting and profitless and has more than once exposed the most fascinating of studies to the charge of dryness. In his book on Gladstone and Palmerston, Philip Guedalla criticizes so-called erudite history "not only because it

is dull but because, being dull, it must be untrue." "Those stationary facts, that stiff procession of dead men, are not the past." The past is not "a morgue where dead statesmen perpetually lie in state." When, therefore, we yawn over history it means "that one more historian has failed to do his duty." But by presenting history biographically, with special reference to principles which are applied to the problems of the present, historical sermons may be made most instructive. They will interest an audience however varied in tastes, education or ideas.

Judging from the sermons usually heard, one might almost suppose that the ages of revelation were the only ages in which events were Providentially controlled, and that since then God has left the world to take care of itself. Certainly post-Scriptural church history receives little attention in our pulpits. There are even those who deem it perfectly proper to show how God overruled the enmity of Pharaoh, but improper to show how he overruled the ambition of Hildebrand; a meritorious thing to describe the mustard seed period of the church, but a misuse of the pulpit to tell how the tender plant fared after it got above the ground. Has, then, God forsaken the earth? It needs to be emphasized that He has not, that He is in it today as really as He was of old, that He is calling men and guiding nations now as He did then, that Wiclif and Luther were as truly raised up for their work as Moses and Abraham were for theirs, that God is fulfilling mighty purposes in the world, and that He is shaping all the movements of time with reference to the realization of those purposes.

Carlyle, in his essay on History, contrasts political and religious history and declares that the latter is "undoubtedly the more important of the two, inasmuch as

it concerns us more to understand how man's moral well-being had been and might be promoted, than to understand in the like sort his physical well-being, which latter is ultimately the aim of all political arrangements. . . . So that for man's true advantage, not the outward condition of his life but the inward and spiritual is of prime influence; not the form of government he lives under, and the power he can accumulate there, but the church he is a member of and the degree of moral elevation he can acquire by means of its instruction."

History should not be regarded as fragmentary and disconnected, but as orderly and systematic. Beneath the apparently unorganized mass runs a mighty undercurrent of thought, and that thought is God's purpose to establish the Kingdom of His Son. Toward this glorious consummation all things are tending, and with reference to it all history has its meaning. Ofttimes man has labored toward it ignorantly. Little did the scholarly Greek know in whose hands he was when he wrought out that marvelous language. Little did Alexander the Great realize whom he was serving when he pursued his career of conquest. Little did the haughty Roman understand for whose benefit he was giving the nations that rock-ribbed organization and building those matchless highways. But Greek and Macedonian and Roman were each and all doing God's work, and unconsciously, but none the less really, preparing the world for the founding of that Kingdom which was to "break in pieces and consume" their own kingdoms, and to "stand forever." In like manner it might be shown how the papacy and the monastic orders, wars and famines, conquests and discoveries, have been used to further the purposes of the Almighty, and how true greatness be-

longs to those men, and how permanent prosperity has come to those nations that have recognized the divine purpose and brought themselves into harmony with it. God is in all history, and he who seeks aright will have no difficulty in finding Him.

Such a thought lends to history dignity and interest. It makes it the most broadening, the most fascinating, of studies. From this viewpoint history is comprehensive of all else—biography, theology, philosophy, missions. It is not easy to see how the reverent student of it can avoid being an optimist, for everywhere he will find God, ordering its events, overruling the devices of men, and causing even their vain imaginings to declare His glory. He will see oftentimes the victory of evil and the defeat of good, an ever changing pageant in which magnificence and desolation, the panoply of triumph and the trappings of woe, are strangely blended; but he will also see that through all the mighty current of God's purposes sweeps steadily on, each storm that brings havoc to all else only quickening its forward movement, and he will labor on, encouraged, inspired, with faith in the future because with faith in God.

Such a view of history is at once a reason and a justification for taking it into the pulpit, a reason impossible of consistent opposition, save by him who holds that there is no God in the world, no overruling Providence, no Kingdom of Christ toward which all things are tending. Objections to historical preaching come from a narrow conception of the Gospel. It is granted that, if to preach "Jesus Christ and him crucified" be simply to reiterate the A, B, Cs of religion, this is not such preaching. But if it be not only to plead with men to "believe on the Lord Jesus Christ and be saved," but also to show the relation of Christ to the life of indi-

viduals and nations, to instruct them regarding the historical development of His Kingdom, to hold up before them the historical consequences of rejecting Him, to point out the central place of His cross in human history, and to convince them that all the movements of past and present look forward to the time when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, as St. Paul did, then such preaching is, in the broadest and truest sense, a preaching of "Jesus Christ and him crucified."

So far from church history not being the Gospel, it is the Gospel itself, the Gospel as it exhibits itself in the life of the church and the world. "Next to the Holy Scriptures," finely observed Philip Schaff, "which are themselves a history and depository of divine revelation, there is no stronger proof of the continual presence of Christ with his people, no more thorough vindication of Christianity, no richer source of spiritual wisdom and experience, no deeper incentive to virtue and piety, than the history of Christ's Kingdom. Every age has a message from God to man, which it is of the greatest importance for man to understand." I believe, with the late Professor John DeWitt, "that the pulpit has denied itself the exercise of an important power by its failure to employ largely this mode of gospel discourse."

It is not meant that history should be pursued to the neglect of other equally important subjects, or that the minister should always be preaching it. Hobby-riding is not desirable. The contention simply is, that history deserves a larger attention than it has yet received in the work of the study and the pulpit, and that it should have a place as one of the great means by which God's ways are to be understood and made known unto men. The minister may or may not deem it advisable to de-

liver special series of historical sermons. If he should do so he will find it the most laborious but the most profitable work he ever did, interesting alike to young and old and contributing richly to their intellectual and spiritual edification. Personally, I believe in such preaching, and I prepared and delivered a series of historical sermons each year of my pastorate. Such series should not consist of more than seven or eight discourses, or be delivered oftener than once a year, partly because it is unwise to preach too frequently on one class of subjects, and partly because the minister will need the spare time of a year for the necessary study.

More sensational themes will be easier to prepare and probably attract larger congregations; but they will be far less valuable both to the preacher and to the hearer. However, if the minister should prefer not to attempt the historical sermon, the fruits of historical research will appear in general culture, in vigor and sweep of thought, in wealth of resources, in catholicity of spirit, in wider views of the Kingdom of God, each and all of which will be reflected in his general sermons to the manifest improvement of their character. The church of today needs toning up to a higher and broader conception of God's sovereign purposes in the world, and the Christian minister can engage in no nobler task than the interpretation of the divine plan and of man's relation to it.

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THE EVANGELICAL WITNESS OF HYMNOLOGY

By HUGH R. MONRO

THERE are some vast neglected areas in the realm of Christian apologetics. From time to time claims are made having such plausibility as greatly to disturb the faith of some, while often the effective rejoinder is wholly overlooked. Among the most persistent of such claims is the avowal that Christian doctrine is in a state of constant flux, taking on an altered complexion and substance in each generation, thus indicating its reaction to current conceptions and ideals—its evolutionary character. But there are at least two lines of inquiry we may pursue which will serve to show the utter groundlessness of this assumption and a contrary and reassuring state of facts.

Such inquiry need not be undertaken in any controversial spirit as the issue does not necessarily lie between opposing theological positions. It is rather a question of a right historical perspective in relation to the progress of Christianity, a qualification strangely lacking in many modern writers who assume to instruct us in these matters. The confusion at this point appears to be due largely to a failure to distinguish between certain recurring backward movements in the church, and the main current of spiritual advance; between more or less confusing symptoms which have appeared in each generation in different branches of the church, and the sustained evangelical movement which may be clearly traced from age to age.

The *first* of these witnesses is the vast library of extant sermonic literature, reaching from the apostolic era to the present. What could afford a better criterion of the status of Christian belief in each age? The fact that there have been digressions and heresies and great reformations in no way invalidates the principle we have stated; it is rather the more securely established because of the final vindication and triumph of the evangelical ideal. As Dr. James Orr pointed out years ago, it is a phenomenon of Christian history that it has never been possible to maintain for any extended period a position inconsistent with the foundation truths of Scripture; either the adherents will return to a recognition of the final authority of the Bible or lapse into atheism. Thus, there is an unbroken tradition, properly characterized as "the historic Christian faith," witnessed by a succession of preachers and evangelists reaching from Justin Martyr, Chrysostom, and Augustine to Calvin, Luther, Wesley, Spurgeon, and Moody. There are, of course, widely differing characteristics in this preaching and emphasis, but always the same body of Scriptural truth and the same evangelical appeal.

But we have under consideration here more especially the *second* witness, namely, the hymnology of the church. If it is true that the ruling Christian conceptions of each age were different in character from the preceding, the result would be clearly reflected in sacred song as well as in pulpit testimony, whereas, there is a notable unity in both. Moreover, the early Christian hymns are singularly beautiful and elevated in character as well as evangelical in substance. More than half a century ago an English writer on hymnology put the case in this pointed form:

"When a Christian looks back over eighteen cen-

turies of his Church's songs, one thought springs up foremost in his mind; the most refreshing of all his meditation. In these, at least, he finds one bond of brotherly union which has never been broken. Through all these ages, wherever the Godhead of the Redeemer Son has been adored, His worshipers have had but one theme, sung often in the same words. Creed, ritual, the source of Church authority, passion, ambition, malice and wickedness have, alas! divided them from one another; but *in praise they have remained one—undivided and, apparently, indivisible.*"

The writer of this article has long had a deep interest in these early hymns, of which unfortunately few are to be found in our modern collections and of which practically no recent publications are available. It was during a late visit to Scotland that an opportunity was seized to examine a large collection of hymnals, many of them centuries old, containing not only the best medieval hymns in English and German, but those of the earlier Greek and Latin. The few examples given here are typical of a neglected, if not forgotten, library of sacred song rich in spiritual meaning as well as in literary quality. In an introduction to a volume of early Greek hymns an eminent translator sets forth the undoubted truth when he says:

"It is a very remarkable fact, and certainly not to our credit, that, with the exception of a very few who have made the study a specialty, our educated men show a most unaccountable ignorance of the most attractive and valuable material for praise and prayer contained in the Greek Church service books. We have learning more than enough, and zeal enough for the pursuit of study in other departments, but this unworked field lies fallow. . . . To any one having the lyrical gift and

the necessary qualifications for the study of Greek, these service books might prove a mine of treasure inexhaustible."

Unlike our English hymns, which are largely subjective, the Greek hymns are in most cases objective. Christ in His person and work is set before the mind. His incarnation, His life, the words He spoke and the works He wrought, His passion in all its aspects and agonies, are depicted in plain, unmistakable language.

This record may well begin with one of the earliest and most beloved Christian bishops, Clement of Alexandria, who lived in the second century. The following is taken from his *Hymns for Children*:

Lead, Holy Shepherd, lead us,
Thy feeble flock, we pray,
Thou King of little pilgrims!
Safe lead us all the way.

In Thy blest footprints guide us,
Along the heavenward road:
Thine age fills all the ages,
Undying Word of God!

Come, then, all-childlike, joining
Our hymns, our hearts, in one,
Sing peacefully and gladly
To God's Almighty Son.

Come! all ye Christ-begotten,
The God of peace adore:
All lowly-wise, one chorus!
And laud Him evermore.

Then this early song of praise by Athenogenes, 296

A.D.:

Light serene of holy glory
From the Immortal Father poured,
Holy Thou, O Blessed Jesus,
Holy, Blessed, Christ the Lord.

Now we see the sun descending,
 Now declines the evening light,
 And in hymns we praise the Father,
 Son and Spirit, God of Might.

Worthy of unending praises,
 Christ the Son of God art Thou;
 For Thy gift of life eternal,
 See the world adores Thee now.

The spirit of adoration is breathed in this early hymn
 by John Chrysostom, 386 A.D.:

Thou one Begotten Son,
 Eternal Word adored,
 Immortal while the ages run,
 And our Almighty Lord;

To bring Salvation nigh,
 To vanquish death and sin,
 Thou didst in cruel anguish die,
 And life for mortals win.

Thou art the Eternal Son,
 One in the glorious Three;
 Co-equal praise while ages run
 Shall ever rise to Thee.

And this vivid portrayal of the cross by the same
 author:

When on the cruel Cross
 The Lord was lifted high,
 Affrighted earth in terror quailed
 To see its Maker die.

Then had the yawning caves
 Devoured the murderous band,
 Had not the Crucified in love
 Stretched forth His saving hand.

O Lover of mankind,
 To Thee all glory be,
 For Thou didst give not death, but life,
 When hanging on the tree.

Two other outstanding Christian poets of the same century as Chrysostom were Gregory of Nazianzus, who died in 390, and Synesius, who died in 430. The former, who became Bishop of Constantinople, was a man of singular piety and an outstanding exponent of evangelical truth. Among the choice compositions which have come down to us are his morning and evening hymns. The following stanzas of the Morning Hymn reveal something of his childlike, trustful spirit:

The morning breaks, I place my hand in Thine,
My God, 'tis Thine to lead, to follow mine;
No word deceitful shall I speak the while,
Nor shall I stain my hand with action vile.

Thine be the day with worthy labour filled,
Strong would I stand to do the duty willed;
Nor swayed by restless passions let me be,
That I may give the offering pure to Thee;

Else were I 'shamed when hoary age I see,
Shamed were this board that bears Thy gifts to me:
Mine is the impulse; O my Christ, I pray,
Be Thou Thyself to me the Blessed Way!

Synesius, who became Bishop of Ptolemais, was of noble lineage as well as a scholar of brilliant attainments. While involved more or less in the philosophical discussions of his time, it is evident that his personal faith remained unaffected and his piety was of a vital character. His passion for Christ may be judged from the following:

O may my soul, uncrushed by care,
Direct her gaze to where Thou art,
And in Thy splendour find, O Christ,
The strength of life Thou canst impart.

And freed from sin's depressing load,
May I pursue the path divine
And rise above the cares of earth
Until my life is merged in Thine.

And when I rest in glory bright,
 The burden of my labour past,
 In hymns I'll praise Thee more and more
 While the eternal ages last.

The kindling flame of a deep devotion is seen also in the following verses from another hymn by the same author:

Up, up, my soul, on wings of praise,
 No other service know;
 In holy strains the love express
 That fires the heart below.

Burn, burn, my soul, and ever be
 With holy ardour fired,
 And, strongly armed with firm resolve,
 Be evermore inspired.

Let us look at one of the Christmas hymns which abound in the early hymnology, this one by St. Anatholius, who died 458 A.D.:

What shall we bring to Thee?
 What shall our offering be
 On this Thy natal morn?
 For Thou, O Christ, hast come to earth—
 A virgin mother gave Thee birth—
 For our redemption born.

The whole creation broad
 Gives praise and thanks to God,
 Who gave His only Son;
 And list! the bright angelic throng
 Their homage yield in sweetest song
 For peace on earth begun.

The heavens their glory shed,
 The star shines o'er His head,
 The promised Christ and King;
 And wise men from the lands afar,
 Led by the brightness of the star,
 Their treasured offerings bring.

What shall we give Thee now?
 Lowly the shepherds bow,
 Have we no gift to bring?

Our worship, lo, we yield to Thee,
 All that we are, and hope to be—
 This is our offering.

Perhaps the greatest of the Greek Christian poets was John of Damascus, 780 A.D. Apart from occasional evidence of the dogmatic spirit his hymns are marked by great depth of spiritual insight and feeling. Here are brief selections from his *Golden Canon* for Easter Day, breathing the glorious hopes of the Resurrection:

The day of resurrection!
 Earth, tell it out abroad!
 The passover of gladness,
 The passover of God!
 From death to life eternal,
 From earth unto the sky,
 Our Christ hath brought us over,
 With hymns of victory.

Our hearts be pure from evil,
 That we may see aright
 The Lord in rays eternal
 Of resurrection light;
 And, listening to his accents,
 May hear so calm and plain,
 His own "All hail!" and, hearing,
 May raise the victor-strain.

Come, let us drink the water new,
 Not from the rock divinely springing,
 But from that pure immortal stream
 That from His tomb our Lord is bringing.

With Thee, O Christ, I lay entombed,
 Ere light upon this day was falling;
 With Thee I leave death's dark abode,
 For Thou hast risen, and Thou art calling.

With Thee upon the Cross I hung
 When Thou wast faint, and weak, and sighing;
 Lord, with Thyself Thy servant bless,
 In Thy bright realm through years undying.

There are other hymns of an even earlier date than those quoted above, of which the authorship cannot be definitely ascertained. Undoubtedly, the most ancient hymn of the primitive church was the first half of our commonly used Gloria, "Glory be to the Father, and to the Son, and to the Holy Ghost." Pliny in his well known letter to the Emperor Trajan, written less than a half-century after the death of Paul, describes the Christians of Bithynia as singing responsively a moving song to Christ as if He were a God; and the atheist Lucian, born about the year 124, who scoffed at all religions, refers to a Christian ode having many names. These allusions which are believed by authorities to refer to the early form of the Gloria seem to indicate its use about the end of the first century, possibly during the lifetime of the Apostle John. The remaining words, "as it was in the beginning, is now, and ever shall be, world without end, Amen," were added at a little later time.

A second hymn, which it appears on adequate evidence must be placed about the beginning of the second century, is the following beautiful Evening Hymn:

Holy Jesus! Blessed Light,
Beaming with the likeness bright
Of the Father, who on high
Reigns immortal in the sky.

As we watch the setting sun,
Seeing dusky eve begun,
Father, Son and Spirit! we
Lift our even-song to Thee.

Thou art worthy to receive,
Evermore at morn and eve,
Hymns of praise ascending high,
Voiced and winged in melody.

Son of God, all praise be Thine,
Thou impartest life divine;
Therefore all the world will raise
Songs of glory to Thy praise.

The Latin Christian hymns have been much more largely translated than the Greek; few, however, are to be found in our modern hymnals; indeed, few of them are known to Christians of the present day. One would not be greatly surprised to find the name of Isaac Watts or even Charles Wesley appended to the following verse; and yet so manifestly do the hymns of all ages grow out of a common spiritual yearning that these words actually belong to Ambrose, who lived in the fourth century:

To Thee our inmost hearts we raise;
To Thee our voices rise in praise;
To Thee our love would heavenward soar;
Thee all our powers of thought adore;

Let not our souls in slumber share,
Else sin will sleep in ambush there:
Faith be our sentinel in sleep;
Then shall our rest be pure and deep.

O let our hearts, from sin set free,
Dream in their inmost depths of Thee!
And let no dread of secret foes
Ruffle the calm of our repose.

Eternal Son, we cry to Thee;
Father and Spirit! One in Three,
And Three in One through ages all!
Almighty! hear us when we call.

The early hymn writers by no means overlooked the theme of judgment, as the following verses of Prudentius, 348-424 A.D., will testify:

O sinner! comes the day of doom!
When the last trump shall shake the tomb,
And strew the heavens with ruin dire,
And wrap the earth in flaming fire.

When low in dust thy soul shall own
 That lofty One upon His throne:
 Tears on that day will not prevail,
 And grief for guilt will not avail.

For throned in clouds, the Judge on high
 Will deal to all their destiny,
 To some the realms of endless light,
 To some the shades of endless night.

A striking hymn by Andrew of Crete, 660-732, is found in some of our best modern collections and is thus more or less familiar:

Christian, dost thou see them,
 On the holy ground,
 How the powers of darkness
 Rage thy steps around?
 Christian, up and smite them,
 Counting gain but loss;
 In the strength that cometh
 By the holy cross!

Christian, dost thou feel them,
 How they work within,
 Striving, tempting, luring,
 Goading into sin?
 Christian, never tremble;
 Never be downcast;
 Gird thee for the battle,
 Watch, and pray, and fast!

And now we turn to an anonymous hymn of the eighth century, a hymn quoted by Bede and addressed to the "Martyrs for the name of Christ":

Sing to the Lord with joy and praise,
 Of martyrs and their victories;
 For to all ages they are given,
 E'er since from earth He rose to heaven.

The Church's princes near and far,
 Went forth to wage the heavenly war;
 Girt with ethereal armor bright,
 By light to conquer, not by might.

Martyrs were flung into the fire,
And to the teeth of monsters dire,
Men, vulture-like, athirst for gore,
Their flesh with cruel anguish tore.

Wounded and scorned these men of God,
For Jesus bold to shed their blood,
Unshaken, brooked the cruel strife,
Nerved by the faith of endless life.

O Faith which every foe controls!
O dauntless hope of noble souls!
O perfect love! which breaks the spell
Of fear, or earthly snare, or hell.

Gracious Redeemer! ours and theirs!
Their songs accept: accept our prayers;
Join all in one, that we and they,
One home may have, one heart for aye.

Among the most remarkable of the hymns which have come down to us from the Middle Ages is the hymn to the Holy Spirit by Charlemagne, 742-814. In the year it was composed Charlemagne was present at a synod and took part in its action affirming the doctrine embodied in this hymn. The hymn is still retained in the English prayer-book and has been used for one thousand years, chiefly on ordination occasions:

Creator Holy Spirit! come,
And make Thy peoples' hearts Thy home,
Our souls at first were framed by Thee,
Thy chosen temples let them be.

Our Comforter! most blessed name,
Gift of the Highest! Thee we claim,
Thou Fount of life! Thou Fire! and Love!
Shed down Thine unction from above.

Thy sevenfold gifts to us impart,
Finger of God! touch every heart,
Each voice atune to joyful song,
O Blessed Spirit promised long.

Show us the Father, Holy One!
 Reveal to us the Eternal Son;
 Spirit of Both for evermore,
 Thee let us trust and Thee adore.

Another great hymn to the Holy Spirit, thought by many to surpass that of Charlemagne, was, strangely enough, composed by another sovereign, Robert II, King of France, 997-1031. When the age in which he lived and the surrounding influences are considered, the production of a hymn marked by such spiritual insight and such elevation of thought, by a reigning monarch, seems no less than miraculous:

Holy Spirit, God of light!
 Come, and on our inner sight
 Pour Thy bright and heavenly ray!

Father of the lowly! come;
 Here, Great Giver! be Thy home,
 Sunshine of our hearts, for aye!

Inmost Comforter and best!
 Of our souls the dearest Guest,
 Sweetly all their thirst allay;

In our toils be our retreat;
 Be our shadow in the heat;
 Come and wipe our tears away.

For without Thee nought we find,
 Pure or strong in human kind,
 Nought that has not gone astray.

To Thy faithful servants give,
 Taught by Thee to trust and live,
 Sevenfold blessing from this day;

Make our title clear, we pray,
 When we drop this mortal clay;
 Then,—O give us joy for aye!

Turning from these remarkable hymns by two of the greatest medieval rulers, pronounced by Archbishop

Trench to be the greatest of the Latin hymns, we come to the work of an equally illustrious personage, albeit an ecclesiastic, who wrote two immortal hymns which have been treasured by the church for centuries. The most complete demonstration of the thesis on which this article is based is found where one would least expect it—amid the spiritual desolation of the twelfth century. Bernard of Clairvaux, an obscure monk of an obscure French village, refusing high ecclesiastical position and emoluments, came to exercise an influence, as one has said, “which welded mobs and controlled kings and popes, based not merely on his commanding eloquence and intellectual power, but on the irresistible influence of his earnestness and spiritual character.” Whatever may have been the surrounding superstitions and corruptions, it is not difficult to judge what was going on in the heart of one who could voice its spiritual longings in stanzas such as these:

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Saviour of mankind!

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall how kind Thou art!
How good to those who seek!

But what to those who find! Ah! this
Nor tongue nor pen can show;
The love of Jesus, what it is
None but His loved ones know.

Jesus, our only joy be Thou,
 As Thou our prize wilt be;
 Jesus, be Thou our glory now
 And through eternity.

This best known of the hymns of Bernard was written in two parts, each consisting of five stanzas, the second concluding as follows:

Thee may our tongues for ever bless;
 Thee may we love alone;
 And ever in our lives express
 The image of Thine own.

The other well known hymn by this author, of which three verses follow, is found in most of our best church collections:

Jesus, Thou Joy of loving hearts!
 Thou Fount of life! Thou Light of men!
 From the best bliss that earth imparts
 We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
 Thou savest those that on Thee call;
 To them that seek Thee Thou art good,
 To them that find Thee, all in all.

O Jesus, ever with us stay,
 Make all our moments calm and bright;
 Chase the dark night of sin away,
 Shed o'er the world Thy holy light.

Who will not agree that these two great hymns transcend all limits of time and ecclesiastical division, proclaiming the universal language of vital, living faith? Their deeply devotional spirit, alike with the lofty character of the author, is also to be attributed in large measure to an intimacy with the Scriptures, remarkable in view of the spiritual declension of the times in which he lived.

In the three centuries which follow our resources in

hymnology are somewhat meager. Among those surviving there is an impressive hymn on judgment by Thomas of Celano, thirteenth century, from which the following verses are taken:

Vows and prayers can save me never;
Grace alone can me deliver
From the fire that burns forever.

Then, O God! to be forgiven!
Then let rest to me be given,
Mercy-loving Lord in heaven.

And the familiar, though anonymous, fourteenth century Easter chant beginning:

Jesus Christ is risen today,
Hallelujah!
Our triumphant holy day,
Hallelujah!

In the fifteenth century we have several hymns by Thomas à Kempis, and in the century following those of Martin Luther, of which perhaps the best known is the hymn, *Ein Feste Berg*, beginning:

A mighty fortress is our God,
A bulwark never failing:
Our Helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

From this point the stream of our hymnology, quickened no doubt by the spirit of the Reformation, widens out, and we have the hymns of Flaminius, 1498-1550; Xavier, 1506-1552; Paul Gerhardt, 1606-1676; John Milton, 1608-1674; Richard Baxter, 1615-1681; and Isaac Watts, 1674-1748. Two of the notable

hymns which have come down to us from this period are the stanzas by John Milton, each of them ending:

For His mercies aye endure,
Ever faithful, ever sure.

and the great hymn by Isaac Watts:

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

The eighteenth century brought new singers with rich additions to the stores of sacred song—Toplady, who wrote *Rock of Ages*; Doddridge, who wrote:

O God of Bethel, by whose hand
Thy people still are fed.

Charles Wesley, who is said to have composed six thousand hymns, among them:

Jesus, Lover of my soul,
Let me to Thy bosom fly.

Cowper, who wrote:

There is a fountain filled with blood,
Drawn from Immanuel's veins.

Newton, who gave us:

How sweet the name of Jesus sounds
In a believer's ear

—and many others of the great hymnal treasures of the church.

Of the prolific labors of the writers of the nineteenth century our hymn books bear abundant witness—Heber, Sir Walter Scott, Keble, Newman, Bonar, Palmer, and a score of others. But rich as are these recent additions to the hymnology of the centuries, there is a striking similarity in subject as well as substance, demonstrating anew the fact that saints of God in all the Chris-

tian centuries have experienced the same soul thirst and have been drinking at the same spiritual fountain. The morning and evening hymns, so common to the sacred verse of the early centuries, have their modern counterpart in Caswall's "When morning gilds the skies," and in Lyte's "Abide with me! Fast falls the eventide."

The numerous Christmas and Easter hymns, such as those of Ambrose and Prudentius, are of the same strain as Sears' "It came upon the midnight clear," and Charles Wesley's "Christ the Lord is risen today."

Indeed, the kinship of the early and medieval hymn writers with those of the recent centuries is unmistakable. The spirit, theme, doctrine, and aspiration are identical. For this reason the devout today find the same kindling of joy, the same quickening of devotion, whether they voice their praise in words of Clement, Sedulius, Bernard, Wesley or Miss Havergal.

In any attempt at the most cursory review of the hymnology of the church many other of the great hymns, ancient and modern, would deserve mention; but our aim here is merely to illustrate the unity and comprehensiveness of the evangelical witness borne through the centuries by the writers of sacred verse.

Among the earliest songs of praise was The Hallelujah—the word from Hebrew meaning simply, "Praise ye the Lord." This is thought to be the most liquid and musical word in any language and recurs with great frequency in early verse. The devout pronunciation of the word became an act of worship. Jerome tells us that, in their psalm singing, the gilded ceilings of their temples were shaken with the reverberating Hallelujah. It remains the high note of Christian praise.

THE REFORMATION AS SEEN THROUGH A GROUP STUDY

By PROFESSOR THEODORE F. HERMAN, D.D., Theological Seminary of the
Reformed Church

THIS is an outline report on the discussion of the Reformation, by one the groups at Columbiana-on-Lake George, in the summer of 1929, and an application of certain contributions by the group to the modern problem.

In this attempt to summarize our discussion I shall consider the two main periods of the Reformation and then the new age.

THE CREATIVE PERIOD

The creative period extended, roughly, from 1517 to 1530. Here we discerned various tendencies within the movement. There was the conservative Reformation represented by the Lutheran and the Reformed type. And there was the radical type represented by the Socinian and the Anabaptist movements. The former of these two was radical in thought, the latter in life. Then we also considered the Reformation in England, as a distinctively lay movement passing through three successive phases, namely, from papacy to prelacy, from prelacy to Puritanism, from Puritanism to independentism. In England the Reformation produced no great theologian. The main issue throughout its development was polity rather than doctrine.

There were many important distinctions within the Reformation as a whole, but for our purposes in this

conference they were of minor importance. We realized that in all the various denominational groups resulting from the Reformation certain dominant common convictions of faith separated them from the Roman Church. The chief of these convictions was, that men are saved by the grace of God through faith in Jesus Christ, and that the basis of this faith is the Bible.

THE FORMULATION OR FIXATION PERIOD

The formulation or fixation period extended, roughly, from 1530 to the end of the seventeenth century. The next point of importance is the recognition of the fact that, even during the lifetime of the great Reformers, and increasingly during the second generation, the Reformation became a theological and controversial movement. Its historical origin lay in a profound religious experience; but now the logic of events and the controversies with Romanists and with divergent Reformation groups led inevitably to the formulation and fixation of the Reformation in theological terms.

On the Lutheran side Melanchthon was the first theologian. He published his *Loci Communes* in 1521, and this first Protestant treatise of theology went rapidly through many editions. And it is interesting and important to observe the changes that occurred in these various editions. In the first edition one finds, in the main, doctrines of faith, which are of an experiential character; that is to say, doctrines which rest squarely upon the Christian experience of salvation and which may be tested and verified in personal experience. But in later editions other doctrines were added, many for apologetic purposes, until finally this treatise contained a complete system of theology.

In the Reformed Church Calvin was far and away

the great theologian. Indeed, he was the outstanding theologian of the Reformation era. And in the successive editions of his *Institutes of the Christian Religion* may be observed a similar growth and expansion of the first edition of 1536, which contained four chapters, to the final edition, with its eighty chapters. As has been said above, this theological formulation was necessitated by controversies that arose both within the Reformation churches and from without.

A Protestant Type. The outcome of this period of formulation and fixation, through the turmoil and stress of controversy, was a Protestant type of Christian or of Christianity. Its distinctive mark was orthodoxy, and its sufficient basis was the Bible. And it is important to note with some clearness just how this type arose. The Reformers, one and all, had broken away from a church that claimed infallibility. They had dared to affirm that they were saved, not by the acceptance of the truth entrusted to this church nor by the infusion of grace administered by this church, but by their personal experience of the saving grace of God as it was proclaimed in the Gospel of Jesus Christ. In other words, they had substituted a personal experience for the objective and external authority of the Roman Church in all matters that pertained to religion and to salvation.

But it was inevitable that directly the problem must be raised and faced of the ultimate source and authority of this personal experience of salvation. Naturally, in their controversies and debates with Rome, the Reformers appealed from the church to the Bible as the word of God. To Luther, the early Luther, the Bible was the only means of grace, because in it he found the proclamation of the saving grace of God in the Gospel

of Jesus Christ. And this proclamation was his criterion for the authority of all the rest of the Bible. "*Was Jesum treibt*"; that, in Luther's well known phrase, was truly Biblical. It was this conception of the authority of the Bible which emboldened Luther to become, as it were, a higher critic of the Bible, calling the Epistle of James, for example, an Epistle of straw.

On the Reformed side we observe a different process. From the beginning, in Zwingli, the Bible meant something else to Reformed theology than to Luther. It was not the proclamation of God's saving grace, but the revelation of His eternal purpose and will, of equal authority in all its parts. Thus, on the Reformed side the Bible, as an objective criterion and norm of doctrine and life, played a much more prominent part than on the Lutheran side. Calvin thought that the Bible authenticated itself to the believer by the "*testimonium internum spiritus sancti*," that is to say, that the same Spirit who inspired the Bible worked faith in its revealed doctrines and duties in the heart of the believers (who, it must be remembered, according to Calvin were the elect). Evidently one has here a much more objective conception of the authority of the Bible than in Luther's view. Luther's conception made its appeal directly to a subjective experience and to a corresponding quality of the Bible, found primarily and supremely in the Gospel of Christ. It is evident that such a view of Biblical authority laid stress on subjective experience which jeopardized its objectivity.

But Luther did not stop or remain content with that early position. Soon the currents of divergent types of Protestantism, differing from his own, compelled him to seek a more objective basis for the faith that was in him. He found it in the Bible, now no longer exclu-

sively the proclamation of God's infinite grace, but the inspired and authoritative repository of the doctrines and duties of a Christian man. In other words, he approximated the position, held by Calvin from the beginning, that the Bible as the inspired word of God is the source, the only true source, of the Christian faith. And faith, now, is no longer chiefly personal trust in the Gospel, but rather belief in doctrines about God and Christ and His salvation. The final outcome of tendencies such as these is found in the doctrine of an infallible Bible, the most rigorous and extreme statement of which may be seen in *The Second Helvetic Confession*, 1675, which declares that the inspiration of the Bible is due to its dictation by the Holy Spirit and that even the Hebrew vowel points are included in this infallible inspiration.

The Arrested Movement. At this point we proceeded to the consideration of the Reformation as an arrested movement, in the sense that it had not fulfilled its early promise to reinstate the Gospel of Jesus Christ in its full freedom. There was, in the first place, an outer arrest of the movement due to the Counter-reformation that was very successfully started and staged by the Council of Trent, 1545-1563. As is well known this defensive campaign of the Catholic Church, led by the Jesuits and armed with Index and Inquisition, achieved notable results. But it was of far greater importance for our purposes to note the inner arrest of the Reformation, that is, the stunting and dwarfing of its initial impulses, which were grounded in a vital religious experience, by certain inherent forces which must be regarded as an undissolved leaven of Catholicism.

The outcome of this arrest is clearly seen in the rise of a Protestant scholasticism, the barren dogmatism of

the seventeenth century. There is perhaps no more saddening spectacle in the history of the Christian church than this frustration and failure of the early Protestantism, due to the fact that men simply, as has been said, "substituted an infallible book for an infallible church." The essence of Christianity was regarded as a series of theological and dogmatic propositions concerning God and Christ and man, sin and salvation, which a man must believe in order to be saved.

The Protest Against this Arrested Movement. Inevitably a protest arose against this barren scholasticism, with its bitter controversies and its numerous denominational divergencies. We may distinguish a protest voiced by the heart of man, and a protest uttered by the mind—in the name of science, philosophy, and reason.

First, the protest of the heart. Precisely as, long before the Reformation, men turned away from the Catholic Church, which offered them a stone instead of bread and meat, to mysticism, which satisfied the eternal hunger of the heart of man for God and salvation, so now we observe the rise of German pietism which soon spread into England and produced the English evangelicalism. Let us observe that in Spener, Zinzendorf, Wesley, and Whitefield we find no disposition to depart from the dogmas proclaimed by the church. What they stressed was the relative unimportance of doctrine in religion. The emphasis was on the life which was the result of the personal experience of salvation by the grace of God through Jesus Christ. None of them denied or discredited any one of the many dogmas of the church, but in all these mystic movements doctrines were relegated to a place of secondary importance.

Second, the protest of the mind. It is very impor-

tant for us, if we are to link up the Reformation vitally with our own age, to note the protest of the mind against the arrested Reformation movement. Clearly the Reformers belonged to the Middles Ages. Descartes, the founder of modern philosophy, was born a century after Luther. And Gallileo's trial occurred almost one hundred years after the beginning of the Reformation. Now the Reformation itself was only one aspect of a wider movement taking place in the arena of human history. This movement was the Renaissance. And the Renaissance itself was the rebirth of learning and of letters. Man has ever sought truth and life, and for a thousand years before the Renaissance the church of Rome had maintained that she alone, in her dogma, gave truth to man and, through her sacramental channels, imparted the divine grace which is life. And for a thousand years, in the main, mankind had been content to receive truth and life at the hands of this mighty church which denied the mental and moral ability of men, unaided by her, to find truth or life. But under her very discipline mankind, in the Western world, had passed from childhood to manhood; and at the beginning of the second millennium of Christian history voices were raised, here and there, to question the authority of the church and of her demand for absolute submission of head and heart under her dictates.

These early voices, which proclaimed, as it were, the rights of the reason of man and the claims of his heart for abundant life, were crushed by the power of Rome. In the thirteenth century the great Thomas Aquinas quelled this rising storm by more plausible means. His great *Summa* for a little while satisfied the reason of mankind under the sway of Rome that her dogma, though above reason, was not against reason. But only

for a little while. Soon the Renaissance man stood on the threshold of a new age, boldly affirming the right of reason to fare forth into God's great world in the quest of truth, untrammelled by any dogma of the church. In other words, the scientific movement was born. And soon this same man clamored for a more abundant life, for emancipation from external restraints in the ordering of his political and economic existence upon earth. In other words, the democratic spirit was born and winged for its flight through the ages.

In the age of the Reformation it had seemed, at first, as though this Renaissance spirit and the spirit of the Reformation might even join hands and go forth together in their protest against Rome and in their proclamation of the new era. But soon their paths diverged and their interests clashed. The Reformation, as we have seen, became an arrested movement. Its arrest, during the seventeenth century, meant the triumph of barren dogmatism. The spirit of the Renaissance, on the other hand, produced radical revolutions in thought as well as in life during the ages after the Reformation. Kant revolutionized philosophy and established the primacy of reason in the sphere of nature. The same spirit dethroned age-old autocracies, and founded republics. Inevitably this new-born mind of man, which had laid deep foundations for modern science and for democracy, came into conflict with the dogmatism that was dominant in Protestantism. In England this protest of the mind led to the deistic movement, or to the establishment of a rational supernaturalism. In France a similar rational supernaturalism was voiced by Voltaire and Rousseau, and led finally to the atheism of the *Encyclopaedia*. In Germany illuminism was the earlier form of this protest, but at the end of the eighteenth century it

led to a far more creative and constructive movement, the so-called critical movement.

It is manifestly impossible here and now, in this very hasty and extemporaneous summary of our discussions, to go into greater detail. Suffice it to say that, apparently, the net outcome of the Reformation at the end of the eighteenth century was this: That a man must choose to be either a Christian and a medievalist or a cultured, educated man and a skeptic. That seemed to be the only alternative open to men who were imbued with the spirit of the new science and philosophy and who faced the arid dogmatism that paraded as the Christian religion whether in the diminished and attenuated dogmas of deism or in the full-orbed systems of the orthodox churches.¹

THE NEW AGE

A new era dates from Schleiermacher, at the beginning of the nineteenth century. We can only refer to his *Reden Ueber Die Religion*, an epoch-making work. Here Schleiermacher establishes anew the fundamental differences between religion and theology and their mutual relationship. "Religion," he said, "is life, and theology is man's effort to explain and interpret that life." Friend and foe owe much to this great modern prophet. Beginning with his *Glaubenslehre*, published in the first quarter of the nineteenth century, we find a new *leit motif* running through the theology of that whole century. In the wake of Schleiermacher followed Ritschl, who, in important respects, complemented his work. It is impossible in this summary to analyze in detail the virtues and the defects of these two leading thinkers in the realm of theology in the nineteenth cen-

¹ See McGiffert's *Protestant Thought Before Kant*, p. 253.

ture. The point of interest to us here and now is that jointly, and aided by many others in many lands, ours included, they cleared the way for a reinterpretation of the Christian religion in terms of life rather than in terms of dogma. Both regarded themselves as the true heirs of the spirit of the early Luther. And both claimed that in his spirit they continued the work begun by him but soon arrested and deflected from its true course.

What, now, are the dominant trends of our age, and what is the relationship of the church to them? The two dominant trends of our day are the scientific and the democratic. By the scientific trend I mean a spirit of insatiable hunger for facts. And by the democratic trend I mean, not a political organization, but a spirit of hunger and thirst for life, man's determination freely and fully to find and establish for himself an abundant life. That, it seems to me, is the signature of our age. This quest of truth has led to marvelous results. It has given us modern science. It has enabled us to harness the forces of nature to our life. And this hunger for a larger life also has led to great achievements. It has resulted, in this democratized world of ours, in many a modern exodus, in many an emancipation. It has brought a larger life, a fuller life, to millions of men and women and children.

What now is the place and power of the church of Christ in this new world? What answer will she make to this cry of the mind of man for truth, for facts that are truth, and what will she say to this cry of the heart of man for an abundant life?

It must be confessed, I think, that organized Christendom, as a whole, proclaims an answer that neither satisfies the mind of man nor appeases the hunger of his

heart. For the majority of our churches still identify the Christian religion with a system of dogmas and a set of precepts that claim the divine authority of the Bible. I fear that if the church stubbornly maintains this untenable position there will have to be a great deal less of "churchianity" before there will be any more really Biblical Christianity in this world of ours.

There is, however, another answer, the true answer, that the church might give to the cry of our age. Taking our stand with the Lord Himself, and with those great teachers who have rediscovered His Gospel, we might say to our distracted world that His Gospel is both truth and life. We might say that in Him, the Christ, truth and life became incarnate. We might invite men to make the experiment of believing His Gospel and following His leadership, thus gaining the personal experience of salvation.

The supreme need of our churches today, it would seem, is to train leaders who have a personal redemptive experience of Jesus Christ and who are equipped and trained for a truly prophetic ministry to the modern world. It is such prophets who will lift up Christ as the Saviour from sin and the giver of truth and life, who will create sacrificial churches, eager for the great venture of winning men for Christ. It is such prophetic leaders, likewise, who will create a unity of spirit among the followers of Jesus Christ that may or may not result in a union of ecclesiastical bodies. But such a unity of spirit can well exist and flourish in the midst of a diversity of organizations based upon divergent politics and divergent theologies. This very conference was a visible demonstration of such a possibility.

LANCASTER, PENNSYLVANIA.

RELIGIOUS EDUCATION IN THE GERMAN ELEMENTARY SCHOOL OF THE REFORMATION PERIOD

By ELBERT VAUGHAN WILLS, PH.D.

THE quadricentennial anniversary of the publication of Luther's two Catechisms lends timeliness to a discussion of the place occupied by religious instruction in the German elementary school during the period of the Reformation. This problem can perhaps be most advantageously approached through an examination of the development of elementary schools during the period in question with particular emphasis upon their function as media of religious training. The chief sources for such a study are, on the one hand, the school ordinances (*Schulordnungen*), either issued separately or forming portions of comprehensive church codes (*Kirchenordnungen*) for the regulation of ecclesiastical affairs under the new conditions brought about by the Reformation, and, on the other, the early catechisms and the formulations of catechetical material which preceded the elaboration of formal catechisms.

The educational changes of the Reformation period modified profoundly many practices which had grown up and become established during the Middle Ages. The characteristics of the Roman schools of rhetoric, upon which the curriculum of secular studies in the Latin schools of medieval Europe was modelled; the formulation of the subject matter of this curriculum into the Seven Liberal Arts, through the work of Martianus Capella, Boethius, Cassiodorus, and Isidore of

Seville; the decline, during the fifth century, of the public schools of rhetoric, save in Italy; the development of cathedral and canonicate schools for the training of diocesan clergy; the rise of monastic or cloister schools and the services of the monks in keeping alive the vestiges of classical culture; and the epochal services of Charlemagne and his great minister, Alcuin, in behalf of education, are familiar matters of history and formed the background of the chapter of educational development with which we are here concerned.

While the available materials enable us to reconstruct a detailed picture of the Latin schools of the Middle Ages, cathedral, canonicate, and monastic, and while the nature of the education imparted to young nobles in the feudal castle is well known, the problem of determining the extent and character of the training, religious and secular, received by the people at large is a difficult and controverted one. The conclusions of historians differ diametrically. There are on the one hand the views of such writers as Janssen, Kaisser, Marique, and many others, who hold that instruction was generally available to the populace during this period. Marique states his conclusions as follows:

The decrees of councils and synods, the records of cathedrals, parishes, and towns and the testimony of contemporary writers, all bear witness to the never flagging interest of the Church in this matter and one is permitted to draw the conclusion that parish work in the Middle Ages always included elementary instruction of some kind. [*History of Christian Education*, vol. I, p. 140.]

As illustrative of the opposite view, there is, for example, the statement of Sander: "It is only legend, a recent legend, this pretended full-blown elementary school (*Volksschule*) of the Middle Ages." Meyer and Prinzhorn have observed that the Protestant claim to

the establishment of the German elementary school has led, on the Catholic side, to a disposition, on the one hand, to find the origin of these schools in the period of the enlightenment in the eighteenth century, or, on the other, to trace their beginnings to the early Christian church.

While a detailed examination of the evidence cannot be undertaken within the scope of the present study, suffice it to say that the available sources indicate that the correct view lies between the two extremes. The cloister schools received pupils not intended for orders (*externi*) as well as neophytes (*oblati*), and among the former, to some extent at least, trained pupils who sought only a knowledge of reading and writing with the regimen of the discipline and the religious guidance of these schools. In his General Admonition, of 789 A.D., Charlemagne counseled that "schools be established in which boys may learn to read." In his Capitulary, of 802-813, he further commanded that "laymen shall learn thoroughly the creed and the Lord's prayer." "So long as Charles the Great reigned," says Barth, "his edict was certainly carried out over a wide area. . . . In the later Middle Ages, however, the power of the State became steadily weaker, and accordingly we hear no more of the instruction of the whole people." Karl Schmidt observes that "the point of emphasis in this period lay not in the *Volksschulen* and in the enlightenment of the people, but in the training of the clergy, and this took place in the cloister and cathedral schools."

Pronouncements of popes, councils, and individual ecclesiastics, however, attested an interest in the training of the people in the elements of religion. Pope Leo IV commanded such teaching. A Mainz council

before the middle of the ninth century decreed that children should learn, either in cloister or in parish schools, the Creed and the Lord's Prayer in their native tongue. Generally, however, it appears that these essential elements of Christian instruction, which had been thus employed by the church from the earliest times, were committed to memory in the Latin, even by the unlearned.

Reu has pointed out five means by which religious instruction was imparted to the young during the century preceding the Reformation. Parents and sponsors were charged with the duty of providing such instruction. The visitation records of the Reformation period, however, showed a degree of ignorance such as to indicate a widespread disregard of this precept. Ecclesiastical ordinances requiring the reading from the pulpit of the Chief Parts used for religious instruction were frequently renewed and were obeyed by not a few of the clergy. Through confession the church exercised a measure of control in holding parents and sponsors to their obligation as to imparting religious instruction to the young. A number of manuals appeared, the majority of which were for the use of the educated clergy or of the adult laity, either for devotions or in the instruction of children. Three of these manuals, however, were intended for the use of the young directly, namely, Gerson's *A B C des Simples Gens*, a manuscript copy of which was discovered in Paris and published in 1881; *The Table of the Christian Life* (*Die Tafel des christlichen Lebens*), the authorship of which is unknown, and which appeared near the close of the fifteenth century; and the *Catechyzon*, by the English Humanist, John Colet, issued in 1510. Of these works the first two contained the text of the Lord's Prayer, the

Ave Maria, the Creed, and the Ten Commandments, with other material, such as tables of cardinal virtues, gifts of the Holy Ghost, Beatitudes, and sacraments. Colet's manual was intended for the pupils of his Latin school. Memorization and recitation, rather than explanation and understanding, were insisted upon. Finally, in the Latin schools, there was religious instruction, along with moral precepts from classical antiquity; and there were, as the medieval counterpart of the early Christian catechumenate, parochial schools in which religious instruction was imparted. According to Dittes, the latter were generally for religious training only, after the manner of the ancient catechumenate, hence "reading and writing can scarcely have constituted subjects of instruction in the oldest parochial schools."

The Middle Ages witnessed a marked development of pictorial and dramatic teaching. "A fundamental principle in religious instruction," says Janssen, "was that pictures were the books of the illiterate. . . . Especially in the latter part of the fifteenth century we find this picture teaching in vogue." While in exceptional instances instruction in reading and writing apparently accompanied religious teaching, and while religious training in the vernacular was furthered by the work of the Brethren of the Common Life in teaching and in the copying and, later, in the printing of religious writings, it is safe to assert that there was no general development of elementary education from this source in the medieval period. Heppe has shown that during the Middle Ages there was no definite interest or sense of need that would create elementary schools, and that the very concept (*Begriff*) of the *Volksschule* in the post-Reformation meaning of the term was lacking.

The rise and growth of commercial cities in Germany and the Netherlands during the twelfth and thirteenth centuries rendered necessary the provision of instrumentalities for lay education in addition to those afforded by the cathedral, canonicate, and cloister Latin schools. Hence arose city Latin schools. The licensing of teachers by church officials was a custom of long standing. The Third Lateran Council, of 1179, made this the duty of the *Scholasticus*, or head master of schools under the direction of a bishop. Müller's collection contains many documents relating to agreements between *Scholastici* and city authorities whereby the right of maintaining a limited number of city schools was granted. In most instances these documents recite as the occasion of dispute the existence in the cities of unauthorized adventure teaching, and the city authorities undertook, in consideration of the granting of concessionary schools, to suppress the unauthorized or hedge-schools (*Winkelschulen*). The city council of Lucerne, for example, forbade, in a decree issued about 1310, the private teaching of boys above the age of seven years. An ordinance issued in 1320 by Johann III, Duke of Lorraine, Brabant, and Limburg, provided for the authorization for the city of Brussels of five undermasters for the teaching of boys who were to be instructed in "grammar, in music, and in good conduct [*Sitten*]," while four teachers were to be provided "faithfully to teach the girls the rudiments [*kleinen Dinge*] up to Donatus and no further." At the same time unauthorized teachers were forbidden to give instruction.

The scope of the work of the city schools has been the occasion of much of the controversy concerning the nature and extent of the school instruction in the Ger-

man states and cities prior to the Reformation. In many such discussions no effort has been made to distinguish clearly between city, or concessionary, Latin schools and those teaching the vernacular. The presence in early records of the name of a city teacher is taken as indicative of the existence of a school. Vogelmann, indeed, argues against a sharp distinction which would limit the designation of *Volksschule* to the school imparting elementary vernacular instruction. "For the life of the burgher," he says, "a knowledge of the Latin language, which among occidental peoples had almost become a second mother tongue, was indispensable in ecclesiastical and political affairs." It is not surprising, therefore, that opposing conclusions have been drawn concerning the extent to which vernacular instruction was imparted by the early schools.

Investigations reveal the existence of city schools in the chief commercial municipalities, and in many of the smaller cities as well. There are many regional studies, of which only a few specimens can be mentioned here. Schöttle's examination of the records of early schools in southern Württemberg, published in 1883, enumerates seventeen cities, towns, and villages of that district in which references to the names of teachers or similar records supply a basis for inferring the existence of schools during the pre-Reformation or early Reformation periods. Meister found references to schools in twenty-five Württemberg cities and towns, the earliest of these records concerning a school at Isny and bearing date of 1242. Stälin mentions thirteen Württemberg cities as having records of schools dating between 1267 and 1304. Schmid's comprehensive study of pre-Reformation schools in Württemberg cites references to nineteen such schools. Dealing in his enumeration

with a far more extended area, Masius mentions twenty-two cities in which schools were established between the beginning of the thirteenth and the latter part of the fourteenth centuries.

These city schools were Latin schools. Their masters were generally ecclesiastics. That many schoolmasters were men of culture is attested by the records. On account of their superior knowledge of the Latin language, these schoolmasters often held also offices such as those of notary and city scribe.

While a greater measure of prominence was attached to city Latin schools because of the importance of the Latin as the language of legal and commercial documents, and because, in addition to preparing the sons of the burghers for the commercial life of the towns, these schools prepared students also for the universities, the needs of the commercial cities brought into being also vernacular elementary schools. To supply the need for the teaching of handwriting and the arithmetical processes necessary for commercial computation, there grew up private schools maintained by adventure teachers. Those schools, which gave particular attention to handwriting for the training of scribes, were known as "writing schools." Others taught reckoning, alone or in connection with reading and writing. The schools intended to provide elementary instruction in the vernacular were known as "German schools." The numerous references to unauthorized teaching appearing in the early ordinances and contracts make it apparent that most of the hedge-schools were of this variety.

Gradually, however, the vernacular schools, like the city Latin schools, came to be recognized and sanctioned in the agreements between the city authorities and the *Scholastici*. In Lübeck it appears that four writing

schools were established soon after 1317 in the four parishes of the city. A compact concluded on August 6, 1418, for regulating the relations of ecclesiastical and civil authorities concerning these schools provided that, whereas the burghers of the city had had "many schools that are called writing schools, to the detriment and injury of the rights of the Scholastery, which they conduct against the will of the Scholasticus and without his permission, and in these schools instruct children in writing, for which they take and keep the fees," there should be maintained thereafter four writing schools "where alone children shall be taught to read and write in the German only." The Brunswick compact of February 24, 1420, likewise gave to the townsmen the right to maintain writing schools, but provided that "no one shall teach more in the writing schools than writing and reading, the alphabet and German books and letters."

An ordinance issued by the Burgomaster and council of Bamberg on April 25, 1491, is the earliest of the documents included in Müller's collection to characterize teachers of the vernacular as "German schoolmasters and schoolmistresses." The requirements set forth were designed to insure the faithful performance of their duties on the part of the teachers, who were required to instruct their pupils in "reading, writing, propriety [*Zucht*], and conduct [*Ersamkeit*]." Particular stress was placed upon the inculcation in the pupils of correct habits of conduct, and, in order that the example of the teacher might reinforce precepts in the direction of decorous demeanor, it was required that all seeking permission from the council to conduct schools should agree under oath to be bound by the provisions of the ordinance.

While there were city Latin schools and city ver-

vernacular schools, there were also in some instances vernacular departments in Latin schools. An agreement drawn up in Hamburg about 1456 to adjust a dispute between the *Scholasticus* and the townsmen concerning schools provided that four writing schools should be maintained in the city, and in addition that if teachers should desire "to teach writing and reading in the Latin schools, for the established tuition as fixed by the Council for its schools, this shall be permitted." Such arrangements, however, appear to have been the exception and not the rule. More generally the use of German by the pupils in the Latin schools was punished upon detection, as prescribed in the Stuttgart ordinance of 1501.

"The church," says Reu, "gave no religious instruction in the city schools." Likewise, religious training was lacking in the hedge-schools.

Summarizing this sketch of pre-Reformation educational conditions, we have found four types of elementary schools: (a) Parochial schools, generally imparting religious instruction only; (b) the city vernacular schools for the teaching of reading, reading and writing, or reading, writing, and arithmetic, existing under the authorization of the municipal authorities and ordinarily under permissory arrangement with the ecclesiastical authorities; (c) the vernacular departments in Latin schools; and (d) hedge-schools (*Winkelschulen*), which appear to have persisted despite efforts to suppress them, and which, in some quarters at least, were more numerous than the authorized schools. These non-descript schools existed without either municipal or ecclesiastical authorization, and, moreover, in the face of deep-seated hostility on the part of the authorized teachers, both on account of economic competition and

because of the alleged subversive effect of the hedge-schools upon discipline.

It was the work of the Reformers to evolve the Reformation *Volksschule*, an elementary school for the enlightenment of the people, and combining in its regimen instruction in the vernacular elementary branches and religious training. The first step in this direction we find in Luther's work in behalf of the religious training of the young. In its initial form, this placed the chief emphasis upon training in the home. Most important in creating a universal need for vernacular education among the masses was Luther's translation of the Bible.

The educational ideal of the Reformation was in the first of these aspects, through its emphasis upon Christian piety, was favorable to the general diffusion of the education necessary for the reading of the Scriptures. The cultural aspect of the movement, on the other hand, first place religious and in the second cultural. The interacted with the theological interest of the Reformers to further an emphasis upon training in the classical languages rather than in the vernacular. The Reformers were constantly mindful of the necessity of a knowledge of the learned languages in the comprehension and interpretation of the Scriptures. In both Luther and Melanchthon, moreover, the Humanistic interest was strong. These influences led to the reform of universities already in existence, the founding of new universities, beginning with Marburg in 1527, and the establishment of Humanistic secondary schools.

In Luther's letter *To the Councilmen of All the Cities of Germany in Behalf of Christian Schools*, issued in 1524, after stressing the importance of religious training and the necessity of a knowledge of the learned

languages for the understanding and interpretation of the Scriptures, he proceeds to show the inadequacy for the young of home training and discipline when unaided by institutional education, and to point out that the city councils must assume the task of providing for the instruction of the people. While he advocated a practical education as a preparation for the duties of life, his emphasis was primarily upon the study of the learned languages.

Luther had already pointed out the place of the state in educational endeavor in his *Address to the Christian Nobility of the German Nation*, in 1520. The thought is further developed in his *Sermon on the Duty of Sending Children to School*, prepared in 1530. He advocated a system of education to consist of elementary schools, Latin secondary schools, and universities. Apparently he thought of the elementary schools primarily as concerned with the education of girls. Even here he was not definitely committed to vernacular instruction. In the *Address to the Christian Nobility* he voiced the hope for a school in each town, "in which girls might be taught the Gospel for an hour daily, either in German or Latin." Through the Leisnig code of 1523, he approved the instruction of girls in "reading and writing in German a few hours daily." While he doubtless contemplated vernacular instruction for boys of menial station, his emphasis in advocating the education of boys was upon the Latin school. In the dedicatory letter to the *Sermon*, he condemns the "worshiper of Mammon" who "will withdraw his son from school and say that 'a knowledge of arithmetic and reading is enough, since we now have German books, etc.', and thus set a bad example before pious citizens, who follow him to their injury, in the opinion that he has done well. . . . For

a congregation, and especially a large city must have not only merchants, but also people who know more than arithmetic and reading in German books." Not only the capable but also the less promising boys, according to the *Sermon*, "should learn at least to understand, read, and write Latin. For we need not only learned doctors and masters in the Scriptures, but also ordinary pastors. . . . And if such a boy who has learned Latin afterwards works at a trade, you will have him in reserve, to labor as a pastor in case of need."

Melanchthon, most of all among the leaders of the Reformation, was influenced by the ideals of Humanism, and while he richly merited the title of *Praeceptor Germaniae*, by which posterity has known him, he furthered directly the development of Latin schools and universities, rather than that of vernacular elementary schools. In the Saxon code of 1528, he required that "teachers must be careful to teach the children Latin only, not German, nor Greek, nor Hebrew, as some have heretofore done, burdening the poor children with such a multiplicity of pursuits, that are not only unproductive, but positively injurious." Melanchthon, then, was the spiritual father of the Humanist *gymnasium* rather than the champion of the vernacular elementary school. Indirectly, however, as we shall see, he exerted, as a writer of text-books, an influence of prime importance upon the development of religious instruction in the elementary schools, through the widespread use in these schools of his *Enchiridion* and through the influence which this manual exerted in determining the scope and subject matter of similar publications intended for the training of children.

In addition to the pre-Reformation catechetical manuals which we have already enumerated, there

should also be mentioned the erotematic catechism of the Bohemian Brethren, which appeared in 1502. This was translated into German in 1521 or 1522. It underwent many revisions and modifications and was extensively employed in the religious instruction of youth.

Luther's efforts in behalf of the religious training of youth took definite form at the beginning of the Reformation in his earliest catechetical manual. Between June, 1516, and Shrove-tide, 1517, he delivered sermons in Wittenberg on the Ten Commandments. In 1518 he published an abstract of these sermons. In the same year he brought out in wall chart form a brief exposition of the Ten Commandments. This form adapted it for popular use. Following the invention of printing, the wall chart form was used extensively in the picture teaching to which reference already has been made. Cohrs cites a confessional table dating from 1481 as an early example of the *Katechismustafel* which was not only attached to walls or doors but was used by pupils in the schools after the manner of the familiar hornbook. The work was subsequently issued in book form.

In the following year appeared a popular summary, apparently by Spalatin, of an exposition of the Ten Commandments prepared by Luther in Latin for the use of Spalatin in confessional instruction.

Immediately following his sermons on the Ten Commandments, Luther preached, in Lent, 1517, on the Lord's Prayer. A transcript of these sermons was issued by Johannes Agricola early in 1518. Apparently Luther was dissatisfied with this, for, in 1519, he published his own version, *The Lord's Prayer Explained*. In the same year he brought out two other expositions of the Lord's Prayer.

More important than any of its predecessors among Luther's catechetical works is the manual entitled, *A Short Form of the Ten Commandments, the Creed, and the Lord's Prayer*, published in 1520. As its first section it included a revision of the *Kurzer Auslegung*, of 1518. The second section, an explication of the Apostles' Creed, consisted of new material. The third section, dealing with the Lord's Prayer, was a revision of the *Kurze Form*, of 1519. Here for the first time Luther produced in assembled form an explication of the three Chief Parts of Christian instruction. Hence this manual is entitled to rank as the first evangelical catechism. However, it was not in erotematic form, and was adapted for confessional instruction rather than for the use of youth of the catechumenate.

The *Short Form*, of 1520, was the basis of Luther's *Little Prayer Book* (*Betbüchlein*), which appeared first in 1522, and which was published in new and enlarged editions almost yearly. Even here Luther still thought primarily of confessional instruction. In his *German Mass* (*Deutsche Messe*), of 1526, however, he commended this manual for use in the religious training of children. Counselling parents to interrogate children upon the religious teaching which they had heard, he concludes: "Such questions may be taken from our little Prayer Book, where the three parts are briefly explained; or others may be made, until the heart contain the whole sum of Christian truth in two parts, as in two purses, which are faith and love."

In 1523 Melancthon brought out in Latin his *Enchiridion*, which was intended as an evangelical textbook for Latin schools—although it retained the unevangelical *Ave Maria*. In general it continued the practice, familiar in Latin schools under religious

auspices, of serving at the same time the ends of religious teaching and linguistic instruction. In the following year a German translation was published at Wittenberg. This manual became an agency of prime importance in the evolution of the Reformation *Volkschule*. It included the alphabet; vowels and diphthongs; the Lord's Prayer; the *Ave Maria* and the Creed; Psalm 66; the Ten Commandments; St. Matthew 5, 6, and 7; Romans 12; St. John's Gospel 13; the sayings of the Seven Wise Men of Greece, adapted from Erasmus; prayers for children; and a brief concluding section in Greek on moderation (*sophrosyne*). There was thus rendered available for the elementary schools, as well as for home instruction, a manual organizing catechetical material, along with moral precepts from the literature of classical antiquity, in a form suitable for the use of pupils in acquiring a knowledge of reading.

In 1525 there appeared anonymously a manual which was destined, in its various forms, to be used widely as an elementary school text and to exert an important influence upon the teaching of religion in these schools. This was the *Büchlein für die Laien und die Kinder*. The first section of this book contains the Chief Parts, now increased to five. Here for the first time the sacraments of baptism and the Lord's Supper appeared as catechetical elements. Shortly afterward appeared Luther's *German Mass*, in which he specified that on Monday and Tuesday there should be "instruction in German on the Ten Commandments, Creed, and Lord's Prayer, on baptism and the sacrament, so that these two days preserve and strengthen the catechism in its right understanding." An explication of the Ten Commandments is lacking. The second section of the

manual is largely a compilation from Luther's works. The exposition of the Creed is from the *Short Form*, of 1520; that of the Lord's Prayer is from *The Lord's Prayer Explained*, of 1519. The inclusion of the alphabet, figures, and Biblical proverbs adapted it for use in elementary instruction.

The origin of the *Büchlein* is obscure. It was apparently published in October, 1525, and a Latin version made its appearance in the same year. In several particulars evidence points to Bugenhagen as its compiler. His position as city pastor in Wittenberg and his interest in the training of youth, as evidenced by the educational provisions of the church codes of which he was the author, would account for Bugenhagen's activity in the preparation of such a catechetical manual. While he nowhere makes explicit reference to the *Büchlein*, this fact, as Cohrs points out, is of little significance, for it is probable that he had knowledge of the forthcoming work of Luther and avoided statements which might have operated to retard or prevent the use of the newer manual when the latter appeared.

In its original form the *Büchlein* included the alphabet and German figures. The Zwickau revision, of 1528, was more directly adapted for use in the elementary schools. There was an introduction designed for beginners in reading, which included the alphabet, tables of syllables, names of men, names of women, names of cities and geographical divisions, and common words necessary for reading and writing. These were followed by the *Ave Maria*, the *Magnificat*, the *Nunc Dimittis*, and the *Benedictus*, concluding with several German hymns.

Bugenhagen included in the Brunswick Church code, of 1528, Latin versions of the Ten Command-

ments, the Creed, the Lord's Prayer, Baptism, and the Lord's Supper, providing at the same time for catechetical instruction in the Latin schools, the German elementary schools, and the schools for girls, as well as for the exposition of the Catechism in the churches.

Passing over the remainder of the forty or more evangelical catechetical writings which preceded Luther's *Short Catechism*, mention must be made of the *Fragestücke des christlichen Glaubens*, published, according to Cohrs, between August, 1528, and July, 1529, by Johann Brenz, city pastor at Schwäbisch-Hall. By other writers Brenz's work is referred to 1527, and is often considered the earliest evangelical catechetical manual. The short catechism is a brief erotematic treatise consisting of twenty-two (the Latin version contains twenty-three) questions and answers, which, according to the estimate of Weisenböhrer, "although they comprise only a few pages, represent the model of an evangelical catechism." The Five Chief Parts are treated in the succession: Baptism, Creed, Commandments, Prayer, Supper. Following each part is an exposition thereof in the form of an answer to a question as to its meaning. Brenz's more advanced catechism for adults was likewise a brief manual, arranged in erotematic form, consisting of eighty-six questions and answers, and including an ingenious intertwining of the Lord's Prayer and the Decalogue. Brenz's treatment of catechetical material is, as Weisenböhrer observes, "practical-personal," and is marked by a note of deep spirituality.

In January, 1529, appeared in wall chart form the first edition of Luther's *Short Catechism*. In May of the same year it was published in book form. It is aside from our purpose here to deal with the influence of this

epoch-making manual, save to point out that it speedily became the norm for evangelical religious instruction. Brenz, in 1535, influenced apparently by Luther's work, prepared a new catechism, shorter even than his earlier work and including the Five Chief Parts in the order: Baptism, Creed, Prayer, Commandments, Supper, with the addition of a sixth, "Of the Office of the Keys," an order which was adhered to by the Württemberg Church. This, through its incorporation in the Württemberg Church code, of 1536, became the official catechism of Württemberg.

Having surveyed briefly the leading formulations of the materials of religious instruction during the early Reformation period, we turn now to an endeavor to trace the development of the Reformation elementary school combining moral-religious training with the elementary instruction requisite for the reading of the Scriptures in the vernacular. The process can best be understood by an examination of the leading codes in accordance with which the Reformation was carried out, and institutions over which there was a measure of ecclesiastical control regulated, in the various cities and states. Ecclesiastical power being recognized as limited to the spiritual sphere (*Schlüsselgewalt*), while the power of the sword (*Schwertgewalt*) was an attribute of temporal rulership, these regulatory ordinances were ordinarily issued by temporal authority.

Among the states and free cities in which the Reformation was effected, the first step in the readjustment was the promulgation of the regulations to be observed under the new order. These took the form of general ecclesiastical constitutions (*Kirchenordnungen*), which prescribed articles of belief, the form and ceremonies of worship, and the details of institutional

regulation. These church codes were usually put into effect by a visitation. The Mass was reformed by the simplification or omission of parts of the ceremonial, and the Latin was generally replaced by the vernacular. This transformation began among the more radical of the Reformers as early as 1521. Luther's *German Mass* was not issued until 1526, and even then the use of this vernacular order of service was not made mandatory.

Schools were among the institutions for which regulatory ordinances were specified in most of these codes. At first it does not appear that there was a clear conception of the need for the instruction of the people in vernacular reading and writing as distinguished from a command of the Latin. In addition, moreover, to those codes which do not specifically mention vernacular schools, we find a number scarcely less which provide only for German schools for girls. These include the codes for Leisnig (1523), Hesse (1526), Wittenberg (1533), Lippe (1538), and many others.

One school ordinance belonging to this period, however, deserves particular attention for the reason that it indicates, along with vernacular instruction in Latin schools, the early development among the Reformers of the use of catechetical material in such instruction. This is the Zwickau document, of 1523, prepared by Leonhard Natther. This has been characterized by Müller as "the earliest separate school ordinance and the oldest evangelical school and study ordinance proper, the oldest product of the nature of humanism permeated by the spirit of the Reformation." It provided for a Latin school along Humanistic lines, and resembling the schools later developed by Sturm and Trotzendorf. However, provision was also made for "those who desire to learn only to write German, to read,

and to reckon." Here the use of Melanchthon's *Handbüchlein* was specified. It is further significant that the Zwickau ordinance bears date of 1523, while the German edition of Melanchthon's manual is dated 1524. It seems, therefore, that the use of this book was specified prior to its actual appearance in finished form.

Many of the early codes provide for the vernacular instruction of boys in Latin schools, a practice dating, as we have found, from the pre-Reformation period. Examples of this type, in addition to the Zwickau document already noted, are the codes for Stralsund (1525), Hall (1526), and Baden (1536). The Hall code is deserving of particular consideration inasmuch as it was the work of Brenz, who later formulated the educational provisions of the Württemberg code, of 1559, the earliest to provide a unified system of schools from the vernacular elementary grades to the university. In the Hall code, however, while boys might receive vernacular instruction in the Latin schools, and the teaching of girls was required to be conducted by a suitable schoolmistress, formal religious instruction in the vernacular school was apparently not required. Instead there were instituted three early morning services each week, on Sunday and on two week-days, replacing the former matins. In these the Creed, the Lord's Prayer, and the Ten Commandments were to be taught to the children. It was perhaps this religious teaching which brought home to Brenz the need for a suitable manual and led to the preparation of his first catechism, which has already been described.

In the so-called "Saxony Plan," which formed the school ordinance included in the Saxon Church code, of 1528, Melanchthon made no provision for vernacular elementary schools. However, he advanced a step

beyond the instructions concerning religious training in church and home given by Luther in the *German Mass* by making catechetical instruction an integral part of the curriculum of the Latin schools through providing that the Lord's Prayer, the Creed, the Ten Commandments, and certain psalms should be taught and explained in these schools. The use of Melancthon's *Enchiridion* as a primer for beginners in reading was specified. It has been assumed, by Barth for example, that this ordinance furnished the model for the provision for catechetical instruction in schools made in the codes issued later by the Reformers. Here, however, it should be remembered that Melancthon had before him the example of the religious instruction of the medieval Latin schools, and that his manual had been specified for use in Zwickau at least four years earlier.

Most important among Bugenhagen's contributions to educational development were the school ordinances of the codes which he prepared between 1528 and 1531 for Brunswick, Hamburg, and Lübeck. In the preparation of the Brunswick code, of 1528, Bugenhagen was called upon to adjust to the new conditions city vernacular schools. We have found that such schools arose from and ministered to the practical needs of the burghers, and that religious training did not form a part of their curricula. The Brunswick code provided that the two German schoolmasters appointed by the city council should receive each year presents from the general church treasury (*Schatzkasten*). In return for these allowances, it should be their duty to teach the children at suitable times from the Word of God, the Ten Commandments, the Creed, the Lord's Prayer, the two sacraments, and Christian hymns. Thus medieval city vernacular schools were transformed at a stroke

into *Volksschulen*. Schools for girls were also required to be maintained.

In Hamburg likewise we have found already that vernacular teaching antedated the Reformation. Bugenhagen's school ordinance, embodied in the code which he prepared for the city in 1529, provided that the school attached to the church of St. Nicholas should be maintained as a German writing school and should be in charge of a master assisted by two other teachers. The pupils were required to be instructed in religion and in sacred music. The ordinance further specified that a school for girls be maintained in each parish of the city. The curriculum of these schools consisted of reading, singing, the Catechism, and Biblical history. This required one or two hours daily. When not thus occupied the girls were to study and to assist their parents in order to become familiar with household tasks.

Primarily as a basis for catechetical instruction in Hamburg, Bugenhagen issued a Low German translation of Luther's *Short Catechism*, which at that time had just appeared in High German.

Two years later Bugenhagen prepared a church code for the city of Lübeck. We have found already that this city had developed vernacular schools during the Middle Ages. Concerning these schools Bugenhagen's ordinance provided that "The German schoolmasters may continue to conduct these as they have done heretofore and receive their pay from their pupils. We would be willing, when the condition of the general church treasury [*Schatkaste*], would permit, to come to the assistance of one or two of the leading German schoolmasters." These teachers were required to instruct their pupils in the reading of the Catechism or selections from

the New Testament and in the singing of Christian hymns. Three schools for girls were provided.

In the Pomeranian Church code, of 1535, Bugenhagen dealt with a province in which the development of education, even in the cities, was more retarded than in those cities which had been the scene of his earlier labors. Here he stipulated that schools should be maintained in all cities, while in the villages the sacristans were required to teach the Catechism as assistants to the pastors. The Latin schools were modelled on those of Saxony. Hedge-schools were forbidden. Writing schools in the cities were subject to the approval of the city councils. In these schools teachers were required to instruct their pupils in German psalms, Scriptural proverbs, and the Catechism. The writing-school masters were allowed grants in return for this religious instruction, as in the regulations for Brunswick.

Similar provisions as to religious training in vernacular schools appear also in the Hanover code, of 1536, which was prepared by Urbanus Rhegius. Here the school ordinance specified that both Latin and vernacular schools should be maintained. A teacher in the latter "must not only be versed in writing and reading German, but must also know his Catechism, so that he can also instruct the beloved youth in Christian doctrine and conduct. However, should anyone, man or woman, seek to pollute our youth with error, he or she shall be punished like other blasphemers."

As the codes of Bugenhagen are our chief sources for the establishment of the *Volksschule* in North Germany, so the history of educational development in Württemberg, the scene of the labors of Brenz, is most important for our knowledge of the growth of vernacular elementary education in South Germany. Eugen

Schmid's monograph on the history of elementary education in Württemberg is of value in revealing the steps by which such schools were developed in that duchy. The Reformation in Württemberg was instituted officially in 1534. The leaven of the movement, however, had long been operative. As early as 1522 Matthew Alber of Reutlingen had reformed the Mass. Brenz, at Hall, had discontinued the use of the Roman Catholic Mass in 1523. The code which provided for the general establishment of the Reformation in Württemberg was issued in 1536, and is known generally as the "Little Württemberg" code. It was the work of Schnepf and Blaurer and was revised by Brenz. It included no provisions for schools as such, but embodied Brenz's revised Catechism and provided for catechization in the churches and also that the youth be drilled regularly in the singing of psalms and Christian hymns in the vernacular.

Beckh's essay on the beginnings of the *Volksschule* system in Württemberg, published in 1876, contains a paragraph which furnishes a succinct summary of the criticism often urged against the Reformers on the ground that they were remiss in advancing the cause of vernacular elementary education. He says:

It may arouse wonder that the thought of the general enlightenment of the people through German schools . . . came . . . first in the second generation of the Reformation period. There were in the fundamental principles of the Reformation many factors contributing momentum to the establishment of German *Volksschulen*; the material principle of the Reformation, the doctrine of justification through faith alone, demanded a great spiritual uplifting of the people; the formal principle of the authority of Scripture required capacity on the part of the individual member of the community for reading the Scriptures; the German national spirit, so strongly emphasized by Luther himself, demanded also in

the school emancipation from the Roman system which had been renounced.

Beckh concluded that the German *Volksschule* was the fruition of the evangelical catechetical instruction imparted by the sacristans of the churches. "In this catechetical instruction of youth," he says, "we have the beginning and germ of the German *Volksschule*, and the sacristan or sexton expounding the Catechism is, so to speak, the embryo of the German *Volksschule* teacher." Schmid's findings, resulting from his study of the records of schools in Württemberg prior to and during the Reformation period, led him to take issue with Beckh's view. He found that the establishment of the Reformation in Württemberg was followed by the rapid multiplication of German schools, not merely in the cities but also in the villages. He attributes a large measure of influence in this development to the activity of Brenz, and gives an important place to the effect of Luther's writings, particularly his letter *To the Councilmen of All the Cities of Germany in Behalf of Christian Schools*. The evidence of the popular demand for education he finds in the numerous petitions from local authorities for grants from the ducal government for the purpose of establishing schools.

Schmid concluded, in the second place, that to the evangelical pastors should be accorded a large measure of honor for having exerted a profoundly significant influence upon the spread of vernacular elementary education. In a great number of villages he found that the first teacher was not the sacristan, but the pastor. This teaching office of the pastor took its origin from religious instruction. Finding some measure of basic training essential for the understanding of catechetical instruction, the pastor went further and instructed the

children also in reading and writing. This practice proved an agency of vital importance to the evangelical church in maintaining itself under the Interim of Augsburg, of 1548, which followed the victory of the imperial forces over the Schmalkald League at the battle of Mühlberg. Many of the evangelical clergy who lost their places turned to school-keeping, and in connection with their activities in the schools performed services which they could no longer exercise as pastors, namely, preaching and sacramental ministrations.

Finally, in many villages vernacular schools were established on the model of, and through the influence of, the German schools in the cities, and here, as had already been the practice in the case of the Latin schools of the Middle Ages, the combination of school service with sacristan service was frequent. This practice furnished the factual basis for Beckh's generalization, which, however, was too sweeping in its scope.

Prior to the promulgation of a revised church code for Württemberg in 1559, Duke Christopher directed, according to Schmid, that there be obtained, through the ecclesiastical authorities and the bailiffs throughout his duchy, information concerning each locality as to Latin or German teachers, their compensation, income and revenues of sacristies and schools, whether sacristan service and teaching service were combined or separate, whether beadle service was included, whether there was a schoolhouse, the attendance for each school in summer and in winter, and the tuition paid. In the reports rendered 194 schools were enumerated. Of this number 38 gave instruction in both Latin and German and 156 exclusively in German. It thus appears that the zeal for education had been widely operative, and, as Schmid observes, "there cannot be denied to the first generation

of the Reformation period the glory of having done its part for the enlightenment of the people by means of German schools."

The school ordinance forming part of the Württemberg Church code, of 1559, provided for elementary schools in which children were to be instructed in vernacular reading, writing, religion, and sacred music; for German writing and reckoning schools in the cities; for Latin schools in the cities and larger villages; for cloister schools, lower and higher, for the training of theologians; for secondary schools in several cities; and finally, as the capstone of the system, for the University of Tübingen.

In the elementary schools boys and girls were to be taught separately. The children were to be divided into three grades, one made up of those learning the alphabet, the second of those beginning to syllabify, and the third of those acquiring a knowledge of reading and writing. In the teaching of reading the Catechism, the Psalter, and selections from Jesus Sirach, the Proverbs of Solomon, and the New Testament were used. Periods were set aside for the recitation and explanation of the Catechism, for practice in the singing of hymns, and for the memorization of the German menology.

It was required of a teacher that in matters of religion he be "not unorthodox, sectarian, or superstitious, but of the pure, true, Christian faith according to the Augsburg Confession and that of our own code," that he understand the Catechism, and that he be able to impart it intelligently to the children and instruct them simply in its meaning. Sacristan service and school service were permitted to be combined. In schools teaching German only the pastors were designated as superintendents. They were required to visit the

schools, to observe the conduct of the schoolmaster in instruction and discipline, to examine the pupils in the Catechism and in the alphabet, spelling, reading, and writing, and to "take note in the church from the singing and the Catechism whether the schoolmaster has industriously instructed the children therein."

The influence of the Württemberg code was far-reaching. Schmid shows that in that duchy, as contrasted with the 194 schools reported in 1559, there were in 1581 no less than 310 school teachers. Of these 36 had charge of Latin schools. Of the remaining 274 a few had both Latin and German pupils; the remainder had German pupils only. Beyond the confines of Württemberg, too, the influence was noteworthy. In the code adopted for Saxony, in 1580, the elementary school provisions of the Württemberg code, of 1559, were reproduced with only a few minor modifications. The most significant of these changes with reference to religious instruction was the requirement that the basis of this instruction be the Catechism of Luther instead of that of Brenz.

While many vicissitudes awaited the *Volksschule* system, its distinctive characteristics appeared during the period from 1528 to 1580. Thus there emerged an elementary school ministering, through the teaching of the elementary branches in the vernacular and through the regimen of catechetical training, to the enlightenment of the people, not merely in the cities, but in the villages and hamlets as well. The aim, as stated by the Württemberg code, was education in the fear of God, sound doctrine, and good conduct; or, in modern parlance, religious, moral, and intellectual education. To the end of religious training ministered the drill in the Catechism. For this reason also the subject matter

read in the elementary schools was chosen almost entirely from the Scriptures or from the Catechism, or else from moral proverbs or fables from the literature of classic antiquity.

Thus the changes of the Reformation period produced, on the one hand, a need for the ability to read the vernacular Scriptures, furnishing an impelling motive for training in reading and writing which had already been demanded in the cities to meet the needs of commercial life; and, on the other, a definite and uniform catechetical training which passed over from the home and the church to the school as the chief instrumentality of its impartation. These schools came within the purview of the ordinance-making power of the state as a corollary of the Reformers' theory of the relation of church and state. Hence we may conclude, with Johannes Müller, that "through the Reformation there was laid in religious instruction the widest and surest foundation for the *Volksschulen*."

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THE REVIEW

CURRENT THOUGHT AND ACTIVITY

GIVEN SIMPLY TO REFLECT A VARIETY OF MINDS ON VARIOUS SUBJECTS, the brief quotations immediately following do not necessarily represent this quarterly. They need no individual comment:

"The soul is dyed the color of its leisure thoughts."—*Dean Inge*.

"People very seldom lose their religion by a blowout. Usually it is just a slow leak."—*Otis Moore*.

"Only one person can excommunicate us from the true church, and that person is our own self."—*John Oman*.

"Songs in the night belong only to the people of God, and herein we differ from others."—*The Watchman-Examiner*.

"The best way to think about the deepest things is to think about them as simply as possible."—*Dr. John A. Hutton in The British Weekly*.

"We've tried organization; we've tried smartness, wit, the unusual and they're getting us nowhere—Why not try God?"—*Dr. G. Campbell Morgan*.

"If you don't know whether you are on your head or your heels, get on your knees," reads a notice outside the Carver Street Wesleyan Chapel, Sheffield.

"No, it is not the children who develop race prejudices. They merely carry them on under adult pressure!"—*International Journal of Religious Education*.

"Did you ever think of what it means to a lonely boy or girl to get into a home once in a while? Look around your church. Are there any lonely folk?"—*Northwestern Christian Advocate*.

"Fundamentally the American democracy, like our own, is

ruled by sentiment, and in most cases the sentiment is simple, honest, and sincere."—*Charles Mallet in The Contemporary Review (London)*.

"Our American Protestant boy and girl are as little interested in ideas of religion and social ethics as they are in politics and science. They seem to have no ideas on which to build."—*Professor Robert E. Rogers*.

"I have a dark suspicion that some of the modern religious educators do not really know what religion is about. They want a completely rational faith and do not realize that they are killing religion by a complete rationalization."—*Reinhold Niebuhr*.

"One of the greatest fields for religious education is that of optics—training the eyes that they may look out on the world with that marvelous combination which Jesus Christ had, the union of realism with love."—*Halford E. Luccock in the International Journal of Religious Education*.

"If we would control crime in Chicago, we must control the thoughts and aspirations and the ambitions of youth, and the moral and social atmosphere and outlook of the districts and localities where our criminals are trained and nurtured."—*Andrew A. Bruce in the Illinois Crime Survey*.

THE OUTSTANDING PHRASE OF THE PROTESTANT CHURCH IS "justification by faith." It was by grasping the principle here imbedded that the Reformers were able to escape from bondage to the myth of any human mediation between God and the sinner. For them and their followers ever since it not only broke the power of priestcraft, but, vastly more important, it brought the individual soul into immediate communion with his Saviour and Lord and restored to him his rightful spiritual life and moral freedom.

Now, no matter how revolutionary and decisive the believer's experience of conversion, he still finds himself unable to define fully any element in it, since it was not simply an act of his own will, but an unsearchable work of the Spirit of God. However, it is always helpful to have someone give expression to thoughts that illuminate our understanding and deepen our

appreciation of that mighty change we have undergone and know to be a very fact and miracle of God. *The British Weekly*, in speaking of the historic phrase referred to, lifts it above the level of a mere theological term and enriches its meaning when it says:

“It is only with the actual circumstances in our minds, both in the case of St. Paul and in the case of Luther, that we can do justice to that great charter of spiritual liberty—the doctrine of Justification by Faith. Properly apprehended, that doctrine is not only the most adorable revelation of the forgiving heart of God, it is the defence for all time of good sense and simplicity in the Christian religion. What the doctrine of Justification by Faith in Christ fundamentally declares is this: that God judges a man not by what he is on the outside, but by what he is in the hidden place of his life, where no eye can see him, where only God sees him. And if one could say humbly and with entire truthfulness that into his heart of hearts Christ had come, in that case, though he was but an obscure man and a nobody in the eyes of men—a serf in Luther’s day, a slave in St. Paul’s—nevertheless he had that within him, the Face of Jesus in his lonely soul, which brought him into the family of God.

“The doctrines of Justification by Faith and the Imputed Righteousness of Christ, are together the formal declaration that God considers the hearts of men, that He judges ever by their interior condition, by what they are in those moments when they are what they are, and in those places where they lay aside the mask!”

ONE OF THE HARDEST THINGS OF LIFE IS WHAT DR. JOWETT called “dry obedience.” It is the long march in the desert toward some destination that seems never any nearer, while the dream of what one desires exceedingly, even with holy longing, rises like the mirage, to tantalize—and fade. It takes all one’s faith and courage and will to hold the course and press on. But even this common experience has its compensations. When one does arrive, or even if he never arrives, he comes into a strength and understanding he did not possess when he set out. In *F. B. Meyer: Preacher, Teacher, Man of God*, A. Chester Mann gives these heartening words by that great preacher:

"God traverses the dull brown acres with His plow, seaming the yielding earth, that He may be able to cast in the precious grain. Believe that in days of sorrow He is sowing light for the righteous and gladness for the upright in heart. Look forward to the reaping. Anticipate the joy which is set before you, and shall flood your heart with minstrel notes when patience has had her perfect work.

"You will live to recognize the wisdom of God's choice for you. You will one day see the thing you wanted was only second best. You will be surprised to remember that you once nearly broke your heart and spilt the wine of your life for what would never have satisfied you, if you had caught it, as the child the butterfly or soap-bubble. You will meet again your beloved. You will have again your love. You will become possessed of a depth of character, a breadth of sympathy, a fund of patience, an ability to understand and help others, which, as you lay them at Christ's feet for Him to use, will make you glad that you are afflicted. You will see God's plan and purpose; you will reap His harvest; you will behold His face."

DOES THE AVERAGE CHURCH MEMBER REALIZE AS HE SHOULD THE deep significance of the Lord's Supper? It is greatly to be feared that many partake of it unworthily. The brief remarks of the minister, which precede the sacrament in many churches, hardly suffice to lay upon the hearts of the people the obligations and privileges of the Lord's table, as well as what it commemorates. This matter ought to be taken most seriously by every pastor. Dr. James H. Snowden, editor of *The Presbyterian Banner*, has given this beautiful and impressive testimony to the prophetic meaning of the communion:

"The ordinance also has in it a gleam of prophecy. It looks back upon the past in remembrance, but it also looks out on the future, 'till he come' in that day when Christ will 'drink it new with you in my Father's kingdom.' It thus links Christ's first with his final coming. How slender and frail seems the thread and yet how long it has lasted and will last. How perishable the elements and yet how imperishable the memorial! It is one of the oldest things in the world and will yet outlast all the fabrics of human hands. It must have in it some substance and vitality that cannot die. It has deep rich roots but

it has not yet come to its perfect blossom and ripe fruit. Full of meaning as it is in retrospect, fuller still is its prospect. These symbols are also shadows of things to come which eye hath not seen and ear hath not heard."

SOME MINDS NEVER GET BEYOND THE SPECULATIVE STAGE OF Christian thinking. Because the world is ever asking questions about Christ's nature and mission which cannot be answered by reason alone these individuals are ever in an unsettled state. These questions have a way of repeating themselves with each generation, so that we usually have a group of unhappy souls who cannot quite accept fully the Christ of the New Testament, and at the same time are unable to reject Him altogether. They need our sympathy and prayers; but arguments are not likely to help them much, for in Christianity faith is essential to clear judgment. Any Christian apologetic is practically useless unless they are willing to exercise what faith they have, reaching out, even with misgivings, toward Christ as the Son of God and Saviour of men.

One of these recurrent questions is, whether one must accept the Virgin Birth as an article of faith, and it is frequently heard just now. *The Lutheran* editorially disposes of it in this way:

"What does puzzle one is the periodic revival of old controversies. The 'origin of Jesus' was sought as soon as His claim to be accepted as the Saviour of all men was proclaimed to the Gentiles. The testimony of contemporaries was obtained and cited. When the scope of vicarious redemption was investigated: that is, when the right of Christianity to be ranked as the final Word of God in the realm of spiritual and eternal relations was presented, the whole world demanded a reply to the questions, 'Who is He?' and 'By what authority does He declare that whosoever believeth in Him shall be saved from sin and condemnation?' Out of the discussions aroused by these queries, arose the 'confessions' we now rate as our creeds. It is true that these creeds are formal and technical statement of doctrines. They exhibit the manner of speech and the methods of reasoning that result from theological training. But the facts asserted in the creeds are no more manufactured by theologians than are one's clothes manufactured by the

tailor who fashions a piece of cloth into a garment. And facts do not wear out. That anyone finds fault with Luke's history of the event at Bethlehem because the Church in its conflicts with paganism made the distinctive item of that occurrence a basic dogma seems to Lutheranism a travesty on systematic learning, a sentimental rebellion against recognizing truths tested and accepted centuries ago.

"There is neither pertinence nor logic in asking whether the virgin birth of Jesus is essential or non-essential. The proper inquiry must be—Is Jesus the mediator between God and man? If He is the sent One of the Father, then the manner of His incarnation is one of fact and not of proportioning to what is essential. As a fact, we learn it from history written by one or more who knew the manner of His taking our nature. That one in particular was Luke, with Matthew and the early Church to correlate and accredit. It is not the truth that is in circulation in much current literature and controversy, but speculations on how Jesus *might* have become the Saviour of men. We prefer the testimony of witnesses."

WHAT IS AUTHORITY? RIGHT PERCEPTIONS OF ITS NATURE have, like good seed, brought forth a good harvest for mankind; but distorted ideas have produced a lamentable crop of tares. Questions about its meaning, uses, and limitations continue to provoke debate. It was found to be a theme of sufficient importance and dignity to engage the speakers at the Sixteenth Conference of Modern Churchmen, held in September, 1929, at Girton College, Cambridge. No less than fifteen addresses and two sermons upon authority were delivered by eminent churchmen, and covered a very wide range of the use of this term.

An editorial introduction to the issue of *The Modern Churchman* following the conference contains this definition: "Authority is *the right to demand obedience*. It is that which has the right to be obeyed. This right to demand obedience is in popular phrase confused with *the power to enforce obedience*. But, strictly speaking, the power to enforce obedience is no necessary attribute of authority."

This entire issue of the journal named consists of the pro-

ceedings of this august gathering, but we include here excerpts from only the Presidential address, by Dean Inge, upon *Authority and the Life of the Spirit*:

"It is a tenable opinion that although theocratic imperialism did valuable work in the Dark Ages, when it kept alive some smouldering embers of culture in an age of chaotic savagery, it has outlived its usefulness as a factor in the higher civilization, which can no longer be 'church-directed,' as Troeltsch says."

"This brings us back to the third religion of authority, which rests on individual inspiration. That we are not left to ourselves in our struggle with evil is the conviction of all religious people. Prayer is not merely a soliloquy, or a moral dumb-bell exercise. We have the privilege of access to God, who hears and answers our petitions. We have the promise of Christ that the Spirit of God—His own Spirit—will teach us all things, and guide us into all truth, as we are able to receive it. The Christian who has practised the presence of God, and has endeavoured to keep his heart pure in order to earn the promise made to the pure in heart, has within him a certainty that nothing can shake, that these promises are fulfilled. This communion with God, which it is the fashion to call religious experience, is the primary ground of faith. Not that it is, or can be, ours to start with, or that it can ever be perfected in this life. What is granted to us is only an earnest, an instalment, of the Spirit. It is not constant; it is often dim and obscure; at times it seems to be withdrawn altogether; but it is a genuine first-hand experience which we could hardly explain away if we wished to do so. It sometimes comes to us through the rites and sacraments of the Church; but by no means always. The Quakers, who do not use sacraments, seem to enter into communion with God as easily and frequently as the Catholics. This is what makes sacerdotalist claims quite untenable. The Spirit has not bound Himself by any forms, and no institution has any monopoly of His most precious gifts.

"We have to consider whether this belief in the inner light is open to the same objections as belief in an infallible Church or an infallible Book. And first we must ask whether this guidance is given only to individuals, or, as Catholics claim, to the hierarchy as representing the Church. Our knowledge of secular institutions makes us reluctant to admit that the deliberations of a Senate, or of the *consilium* of an autocrat, are likely to be on a higher level of morality than the conscience

of a good man acting alone. And when we consider the historical record of any great Church as a political or institutional entity, it is difficult to find traces of wisdom or of high-mindedness which surpass the measure of unaided human intelligence and virtue. Some might think that this statement is much too mild. I do not believe in the doctrine of a 'general will,' distinct from and superior to the wills of the individuals who compose the nation or the corporation; and I attach no sanctity to the general will of the Church, as expressed by the authoritative pronouncements of the hierarchy. It is theoretically possible for a Church, like an individual, to gain the whole world and lose its own soul.

"On the other hand, we must beware of the wilfulness and arrogance of being so sure that we have the mind of Christ, or the gifts of the Spirit, as to disregard the equally firm and sincere convictions of others. The prevailing opinion of the society to which we belong is certainly not infallible, but it is seldom contemptible. The duty of private judgment does not mean the right to pay no attention to the judgments of others. Originality does not mean thinking differently from other people; it only means thinking for ourselves."

ALL THE MORE OR LESS HAZY CURRENT IDEAS ABOUT THE OBJECT of our existence, our ambitions, our ideals, our culture, our satisfactions in life, our social relations, have together found themselves a name, and are by way of crystallizing into a cult—Humanism. It seems difficult to define it very exactly, for it is so inclusive as to give the effect of changing patterns in a kaleidoscope, when the attempt is made to turn it about for examination.

Writing upon Moral Chaos in *The Modern Churchman*, the Dean of King's College, London, Dr. W. R. Matthews, says that three fairly well defined moral doctrines held today may be called Naturalism, Humanism, and Supernaturalism. He distinguishes Humanism and Christianity in this clear manner:

"Humanism suffers in comparison with its rivals by a distressing vagueness, and it would be difficult to collect from the writings of its distinguished exponents any body of doctrine to which all would subscribe. Yet we may be confident that it is destined to be a more formidable rival to Christianity than the naturalist ethics, for it includes many of the values which

have entered into man's struggle for spiritual freedom. Humanism is far from regarding man as merely a clever animal. On the contrary, man and his thoughts and culture are the highest that the universe contains. The significant fact about every individual is that he is a member of the human race which is the bearer and creator of the culture, civilization, knowledge and beauty which raise life above the level of the brute. This great adventure of culture is not finished, the future is full of unknown promise. All may, to some extent, share in the spiritual heritage which has been won, and may in their turn contribute to its riches. To lay one's spirit open to the influence of the human values, and still more, to be worthy to add to them, is no easy task. It cannot be accomplished by 'doing what you will.' It demands a strenuous effort to unify the self, to raise it above the vulgar mediocrity of the mass, and the domination of the instincts. The doubtful religious beliefs which have haunted the minds of men in the past may be left on one side. The sufficient motive and inspiration is the service of the spirit of humanity.

"The moral doctrine which we as Christians represent differs profoundly from either of those which we have briefly glanced at. There is no purpose in attempting to disguise the difference, but rather every reason to state it clearly that the issue may be defined. We shall not commend the Gospel by pretending that it is almost identical with humanism. The difference lies in the conception of the nature of man. What is man? To this question historical Christianity has answered, and Christianity must always answer, that man is indeed a child of nature, but far more; that he is a part of a spiritual development in time, but far more even than this. He is made in the image of God. His roots are in the unseen and the eternal, and his destiny is not circumscribed even by the probable duration of life upon this planet. His end, the fulfilment of his being, is not any achievement of culture or civilization, but the enjoyment and vision of the Eternal End.

"If this is our conception of man our whole series of values will be profoundly affected. We have introduced a new dimension, and it modifies the meaning of every equation. For us man is not simply forward looking, moving through time, but upward looking, having his home in the eternal. We make a mistake when we argue on moral questions on the premises of our opponents. We do not believe that the final word lies with the calculation of convenience or with the interests of culture

and civilization. We believe that the ultimate decision lies with the question, What conduct and what character prepares man for his unseen destiny?"

FROM THE HUMAN POINT OF VIEW THE THING THAT ENABLED the early church to grow and spread with amazing rapidity, even in the face of appalling obstacles, was that world saw in the church something so gloriously different from itself. And this difference lay in a sublime moral superiority, as viewed by the unregenerate observer—"See how these Christians love one another." This capacity for love, and for truth, purity, unselfishness, self-control, patience, self-sacrifice, and endurance, was something to compel the attention of a world where the very opposites determined the conduct of men, of a world whose very religion was the handmaid of depravity.

A religion that could enter the Greco-Roman life of that day and replace hideous superstition with an intelligent faith, bleak despair with an eternal hope, and gross selfishness with a high and noble life—a religion that could do all this, needed no artificial publicity. Moreover, the Christians of that age, men tried in the fire, did not hesitate to give the true answer to those who called for an explanation of the phenomenon. They pointed to a crucified Redeemer as the one remedy for evil, as the one source of light and life.

Now, whenever the church neglects or loses her true message, and begins to offer substitutes she begins to have problems. How is she to gain members; how, in fact, is she going to hold those she has? How can she interest the young people, and how are expenses to be met? How, in short, is she going to make herself interesting to a world that sees in her nothing it cannot provide from its philosophy and its own code?

Dr. William Crowe, writing upon Evangelism, in *Bibliotheca Sacra*, submits this answer to the whole question about the church's waning influence and other unfavorable conditions:

"But church attendance is not the problem. It is merely symptomatic of the real trouble. Let us go a little deeper. There we strike the snag of diminishing income for the propa-

gation of the message of the Church. Ministers and office-bearers in the Church stand aghast at the depletion of funds to meet the benevolence budget. The passion for giving seems to have burned out. Only cinders and ashes remain. Exhortations to the pew fall on deaf ears. What is to be done? Business men tell us to reorganize the budget and bring business philosophy to bear upon its execution. Some say this and some say that. Let's have some big conventions and sell the Church again to the crowd. Let's inaugurate a bishop's crusade. Let's re-enlist the women and the young people. But all seems to be of little avail. The outlook is not promising.

"May I remind you again that no way out of the present straits is to be found in a superficial survey of the conditions? Indifference to the budget is not the problem. Like the decreasing church attendance, it is merely symptomatic. Why treat the symptoms? Let's go deeper. When we do, we find that the whole dismal situation is created by confused thinking on the part of preachers and people. We need go no further than that. When the pulpit loses its positive note and the pew its positive faith, that faith that made all things possible, forebodings must prevail. Instead of hearing what the Bible is, we are hearing what it is not. Academic questionings of the Mosaic authorship of the Pentateuch are as child's play compared to the declaration of the faithfulness of the God of Abraham. Why fret the public with the deutero-Isaiah theory, when the mighty evangel of the mighty prophet pleads for a spokesman? There are those who are deleting the doctrine of the miraculous birth of the Son of God. The next endeavor will be to list the resurrection as an apocryphal tale. 'Away the supernatural!' is a slogan that gains in popularity. The doctrine of sin is taboo; of regeneration, an apostolic fancy.

"That is the seat of the trouble. Therefore the whole head is sick, the whole heart faint. The consequence to the ordinary church member is that the heroic is left out, and we go jauntily on, thinking that we will arrive somewhere. Up-to-date Epicureanism might be interpreted: 'Let us eat, drink, read magazines, ride in cars, turn on the radio, go to the talkies, make whoopee and be merry, for tomorrow we die.' Dean Inge may be dubbed a gloomy ecclesiastic, but we must pause and listen when he speaks as follows: 'We are losing our Christianity mainly because Christianity is a creed for heroes, and we are harmless, good-natured little people, who want everybody to have a good time.'"

NOT ONLY INDIVIDUALLY BUT COLLECTIVELY WE NEED ENCOURAGEMENT. One of the most distressing and heartbreaking things that a soul brave and ardent in any good cause has to endure is indifference, timidity, weakness, undependableness among his associates. He cannot make them see the truth in all its vital meaning; he cannot rouse them to action when the time for action has come; he cannot inspire them with courage when defeat threatens. They doubt and lag and fear. It is hard for the Christian, either preacher or layman, always to maintain his confidence in the church at a comfortable level. It is hard to do so now. Yet a firm faith in the Lord of the church enables one to take immense comfort from her history, marked as it is by failures and defeats and mistakes.

The pastor of the Metropolitan Methodist Episcopal Church of Detroit, Dr. Merton S. Rice, helps us to realize this in a recent sermon from the text, "Being confident of this very thing, that he who hath begun a good work in you will perform it, until the day of Jesus Christ" (Phil. 1:6). While addressed chiefly to the individuals, this cheering passage was devoted to the church:

"Let me note also the tone of confidence which this fact of our faith puts into the cause of the church. Its best made plans, and its most devoted followers, are often broken, insulted and mocked in their allegiance to high ideals. We are at this very hour passing through a period when the best ideals of Christian living are being mocked by a rampant materialism. The highest standards of Christian conduct are being laughed at by many so-called social standards that would make sport of virtue and shun the holiness of life to which we are called. Perhaps there is, right now, no greater need among us than a great revival of Christian conduct. All down the ages, the church in its rigid espousals and plans, has been opposed by the courted freedom of a sinful indulgence. But the church has neither been slain nor halted. The story is inspiring. The Church of our Lord Jesus Christ has certainly had to suffer disaster. If someone would some day go carefully back along the staggering story of the church and list the defeats as men reckon defeats, it would most certainly seem to be a convincing report to bring that, in spite of all we have suffered, the church is still here.

"All this, however, is strangely interwoven in the fact of our assumed task. Our ideals are vast. We have set ourselves to eternal issues. The very greatness of the involved program makes failure noticeable. An institution of low purpose does not have to suffer the collapse of defeat. It has nothing to establish.

"But amid it all the Church of Christ does come on. Through every opposition and above all the keen cutting criticism there is an attendant triumph which has ever characterized her. Framing her songs even amid the martyrdom of her heroes, she has ever tuned her appeal of recruit, 'Who follows in their train?' Her failures have succeeded. Her defeats have been garlanded. The Church of Christ has been killed only to come forth in new resurrection power. I believe it to be a part of God's program. He is never disheartened. His zeal never abates. We take our confident stand beside our God to declare, as his church, that 'we are confident that he who hath begun a good work in us will perform it until the day of Jesus Christ.'"

WHEN ONE CONTEMPLATES THE MANIFOLD ASSAULTS ON TRUTH, on righteousness, and even on liberty itself all over the world today, our own country not excluded, he naturally wonders over the waning influence of the Protestant church. The voice of authority once heard from her pulpit has in great measure died away into a pleasant conversational tone that utters kindly advice, petty sentiment, or into a friendly hail even to those who deny or belittle the Gospel of Jesus Christ. Not in every case, thank Heaven, but in sufficient number to compromise the message and vastly weaken the power of the pulpit as it once was. Dr. William Lyon Phelps of Yale is credited with this reminder:

"I wonder what Jonathan Edwards, Cotton Mather, Cromwell, John Milton, and other hearts of oak, would have thought of the back-patting gospel? These men were free from the taint of self-pity. They did not have to jack themselves up with signs on the wall imploring them to work or commanding them to smile, nor did they bellow their courage in the bath-room. They rather said: 'God, be merciful to me, a sinner.' I believe that an acute consciousness of sin is more needed now than an enormous accession of conceit. The old theologians,

with all their dogmatism, got down to the bedrock of human nature; they believed in the reality of sin, and they did their utmost to convict their audiences; some hearers walked out of church realizing their shortcomings and determined by the grace of God that something must be done to improve the situation. And even now I believe that religious faith will elevate the average man more effectively than he can do it by talking encouragingly to himself. The latter method has all the disadvantage of trying to lift oneself by tugging at one's boot straps."

WE SUSPECT THAT THE BURDENS WHICH MODERN CHURCH AND community life bind upon the shoulders of the average pastor sometimes lead him to forget the central aims of his calling. The movement toward making the church members, especially the officials, feel their obligation to relieve the preacher from administrative duties and annoyances should be helped along. Moreover, the fact that many a pastor is not trained as a business organizer and executive makes the financial problems that must be met in most churches peculiarly onerous to him.

It is small wonder, then, if the preacher falls back upon old, familiar themes—to put the matter as euphoneously as possible—when he comes to prepare his Sunday discourses. It is so much easier to do this than to explain less familiar passages of Scripture for overlooked truths. *The Watchman-Examiner* utters this friendly caution and cites a case in point:

"Moderator McAfee, of the General Assembly of the Presbyterian Church, is trying to persuade preachers to trade their hobbies for horses. It is quite remarkable when we think of it, that most preachers travel back and forth over a very small segment of truth. They have their favorite subjects, and to these they are constantly returning. We do not accuse them of dullness, for in their specialization they have become brilliant. There are, however, immense areas of gospel truth that they never touch. A while ago an unusually able preacher complained to us that there were few conversions under his ministry. We asked him bluntly if he ever preached directly to sinners, seeking to bring them to Christ. He afterwards confessed to us that an examination of his sermon record proved that he preached six sermons to his church to every

one that he addressed particularly to the unsaved. Yet that man expected conversions under his ministry. Let us ministers trade our hobbies for horses."

IT IS SINGULAR FACT THAT MANY PEOPLE WHO MIGHT HAVE SOME difficulty in composing a good personal letter do not hesitate about attempting to "write poetry." This apparently serves as an emotional safety valve for certain souls that cannot express the thoughts that arise in them through the channels of music or public utterance or art. If so it may really serve a good purpose, but in most cases the matter might well end with the writing only. But the fact that it does not always end there has given us some rather appalling "hymns," often set to correspondingly inferior "music."

But who is to judge or set the boundary between good and bad? In none of the arts can there be sharply defined standards. In the case of a hymn perhaps the best measure of its value lies in its lasting effect upon the heart of singer and hearer. It may be evident to persons of average good taste that a certain hymn has a fine literary quality; but, if it moves no one very definitely in the direction of a larger religious experience and life, it has small value as a hymn. Another, decidedly lacking in poetic value, may somehow carry a sentiment that implants in a simple and troubled heart a longing that will not cease till it has found the great Giver of rest. After speaking of this problem offered by the difference between the literary and the practical value of hymns, E. S. Lorenz, writing in *The Christian Century* upon The Gospel Hymn, continues:

"The value of a hymn for actual use, therefore, depends on its appeal to the people who are to sing and to be influenced by it. For a college church, for congregations of highly educated and cultivated people, the literary appeal may well be emphasized, if a deeply devotional effect is to be produced. For congregations of average people, readers of popular magazines, newspapers and light fiction, the literary emphasis already needs to be subordinated. In rude, somewhat illiterate communities, rude hymns of little literary value, but with ex-

pressions of strong feeling, may be the 'best hymns' to be used. That is to say, the 'best hymns' are to be selected by laying stress on the effectiveness of the hymn in producing religious emotion and creating a definitely religious attitude in the particular congregation or community in which it is to be used. To get the same inspiring and enlivening result in three typical congregations, the dignified 'Lead On, O King Eternal,' the gospel hymn, 'Encamped along the hills of light,' and the old fashioned spiritual 'Palms of victory' might each be the 'best hymn,' and each the 'worst hymn' among the other types of people.

"It is a very common saying in this connection that we must not insult God by bringing him anything but our best. That conceives the Divine Being as a literary connoisseur, or as a musical critic, who applies conventional academic criteria in accepting what his people bring him. What does he care for the tithing of mint and anise in literary quality or musical technique? What he asks are spiritual results in human life and character, and the 'best hymn' for him is one that lifts and saves souls.

"Again it is insisted that any congregation will respond to the academically best. That is not true! Four-fifths of the congregations in city, village, and rural neighborhoods will not give the desired reaction to such great hymns as 'A mighty fortress is our God,' 'The spacious firmament on high,' or 'The God of Abraham praise.'"

"If we are to eliminate the gospel hymn, what is to take its place? The standard hymn is entirely adequate to provide for the edification of saints, but absolutely inadequate, when alone, to furnish the motive power for conversion of sinners. Jonathan Edwards found the psalm versions unfitted for the great revival and introduced the livelier hymns of Isaac Watts. Finney in turn found Watts and the tunes used with his hymns too dull and Joshua Leavitt issued for him his 'Christian Lyre.' Everybody knows how the gospel hymn was the inspiring element in the Moody and Sankey evangelistic movement in America and Great Britain."

ON THE SECOND DAY OF LAST OCTOBER THERE OCCURRED IN Edinburgh an event said to be probably "the most significant ecclesiastical happening" since the latter part of the sixteenth century. "For on that day," says J. R. P. Sclater in *The*

Canadian Journal of Religious Thought, "there appeared in the land the Church of Scotland, United, National and Free." It was also significant for the country, since the history of Scotland and of the church in Scotland are closely interwoven. The whole story of affairs that culminated in the recent reunion of the Scottish church deals essentially with the clash of church and state over ecclesiastical rights.

"The long and detailed story of Scottish Secession and Disruption," says the writer quoted, "is at bottom a simple one, for it consists solely of the efforts of evangelically-minded men to secure for the Christian society the right to live its own life and do its own work, in the way which it holds to be pleasing to its Lord." In the period during which the struggle has been going on the local churches have not always had the right to choose their own ministers regardless of the state. The struggle for freedom produced a divided church, with the bitterness and difficulties to be expected of such a condition. However, the past half-century has seen a better spirit developing, resulting finally in conferences which have now eventuated most happily. These paragraphs from Dr. Sclater's article not only make clear the situation as it now stands, but also throw light on the principles involved:

"These conferences immediately displayed two facts. On the one hand, the United Free Church would enter into no union in which spiritual independence was not wholly secured. But, on the other hand, the Church of Scotland had its *sine qua non*. It would enter into no union which did not secure the national recognition of religion. That principle had been somewhat neglected by the United Free Church; but when it came to be examined it proved to be a real and living thing. It enunciated that the community organized for government ought to recognize Him by whom kings reign and princes decree judgment; that it must have an organ through which such recognition could be made on national occasions; and that it should possess an organ which would be responsible for the religious well-being of those sections of the people which other Churches were unable to reach. In Scotland, by every dictate of history, sentiment and common sense, that organ must be the reconstituted Church of Scotland.

“The achievement consummated on October 2nd is, therefore, the achievement of securing a relation to the State in which these two principles of spiritual independence and the national recognition of religion have been blended. First, the Church of Scotland declared its constitution afresh in the famous articles of 1921, in which spiritual independence is enunciated with a clarity and completeness far beyond the most optimistic dreams of the Disruption fathers; all previous statutes, in so far as they conflict therewith being held to be null and void. At the same time, the historic continuity of the Church of Scotland as the Church of Scotland is retained, not only for the present, but for the future, in any further Unions which it may enter on, within the limits of the Trinitarian Reformation—these limits being imposed by the Church herself. By virtue of these articles, the Church of Scotland, as now constituted, becomes not only a united, but a uniting, Church, armed with both purpose and power to heal further breaches in the Christian body. This constitution was acknowledged by Parliament, which thereby, it is hardly too much to say, for the first time put the conception of a Church on the statute-book; the conception, that is, to-day of a living, growing Society, which could express her life and growth in action, without fear of loss of her goods or of denial of her own identity. By a subsequent Act, the inherited property of the Establishment, including teinds (or tithes), were—on terms that involved some loss to the Church, it is true—handed over to her sole keeping and administration; and, at long last, the ‘causes which kept the Churches apart’ had ceased to be.”

THE CHURCH COLLEGE HAS ITS DEFENDERS AMONG EDUCATORS as such as well as among those who are anxious only lest the influence of religion, at once restraining and inspiring, should disappear from institutions of higher learning. It is difficult to see how one can read history with a broad understanding of its determining factors and fail to realize the contribution made by Christianity to culture. The college under purely secular control is prevented by the very nature of its relation to the public from much more than a formal recognition of Christianity. It cannot press the claims of the evangelical faith lest it offend the non-Christian theist or the frank agnostic. It is

for this reason that many parents have grave misgivings about sending their sons and daughters to the non-church school.

But, aside from questions propounded by the irreligious atmosphere of the purely secular college, there is that of the influence of Christianity upon culture itself. Can higher education afford to neglect the spiritual element in life as represented by the religion of Jesus Christ? Dr. N. J. Gould Wickey, Executive Secretary, Board of Education, United Lutheran Church, answers through *The Lutheran*:

"The college of liberal arts has as one of its functions the preparation or training of students for positions of leadership on the basis of the knowledge of the great facts of historic culture plus a more or less specialized knowledge of some specific field of human activity. The college must not become an institution of vocational or professional training, however noble and necessary such may be. One's professional training needs a background and a basis, if one is to enter any vocation with the proper attitude and understanding.

"The church college, which has made this cultural contribution in the past, is needed to continue it in the future uncontaminated by the demand for immediate and direct values which may be estimated in quantitative terms. Glen Frank is reported to have declared that unless we can correlate the work of all the specialists in education the whole system of education will break down. There is a growing number of thoughtful persons who agree with President Frank.

"But we would contend that the church college, as a college of liberal arts, can make this correlation and evaluation better than any other college of liberal arts. Modern culture is a pitiable object untouched by Christianity. In fact, modern culture would not be what it is without and apart from Christianity. It is for this very reason that the church college, which is unhampered in its exposition of the Christian religion, can give a truer estimation of historic and present-day culture.

"Not only this, but the church college is the one type of college from and by which we expect the Christian culture to be propagated. Our colleges will not attempt to preserve the culture of the past. A preserved culture is dead, as are all preserved things. Our colleges will endeavor to conserve the culture of the past, and adjust and adapt the values thereof to the conditions of the present and future."

ETERNAL VIGILANCE IS STILL THE PRICE OF LIBERTY. THE FIRES of persecution may be only smoldering when freedom seems least in peril. And in our age changes come suddenly. A few years have seen old, intrenched monarchical tyranny in Russia exchanged for an even worse tyranny that has arisen from among the people themselves. Despotic minorities obsessed by some belief and determined to foist it upon the world are greater dangers to freedom and progress than any individual tyrant. And years of peace are the seedtime of their propagandists.

It may seem behind the times to look for any violent opposition to religious freedom on the part of the Roman Church now. Yet a careful examination of her more recent expressions upon liberty of conscience indicate that Rome simply waits for opportunity. In a late issue of *The Contemporary Review* Rev. C. J. Cadoux, D.D., has a paper upon Catholicism and Toleration which reviews the evidence of the past century and a quarter respecting the Roman attitude toward religious toleration, and which is to be commended to those who think the Roman Church in sympathy with modern principles in this matter. The facts given afford such ready reference that we quote somewhat extensively:

“Passing over all that happened prior to 1800, let us survey the Church’s record since that date. The Spanish Inquisition, after being abolished by Napoleon, was re-introduced in 1814. In the same year Pope Pius VII restored the Inquisition in the Papal States, and protested against the establishment of religious liberty in France. Next year the Catholic clergy tried hard to induce the King of the Netherlands not to tolerate Protestantism in that country. In 1818 Pius VII denounced the Bavarian constitution on the ground that it granted liberty to Protestants. In 1832 Gregory XVI stated in an encyclical: ‘Out of this most foul fountain of Indifferentism flows that absurd and erroneous opinion, or rather raving (*deliramentum*), that liberty of conscience is to be asserted and vindicated for everybody.’ In the Catholic *Rambler* for June, 1849, there appeared an article openly defending religious persecution, and in September, 1851, one stating that, if the Church were in a position to resume it, she would be gov-

erned, not by any principle of civil and religious liberty, but solely by the rules of expediency. In 1851 Pius IX concluded a concordat with Isabella II of Spain, according to which all cults other than Catholicism were to be excluded from the country, and all education was to conform to Catholic doctrine. In 1852 he strongly condemned the freedom of worship granted to non-Catholic immigrants in New Granada. At this period the reading and distribution of the Bible were punishable offences in Tuscany, the Grand Duke having (under Papal pressure) abolished the toleration previously in force. In 1853 the Jesuit organ *Civiltà Cattolica* of Rome deplored the lapse of the punitive laws against heresy and heartily defended the Inquisition. In 1856 Pius IX protested against the freedom of religious opinion and worship in Mexico; in 1862 his concordat with Ecuador stipulated that no religion but Catholicism should be permitted there, that all education should be Catholic, and that all circulation of books should be subject to ecclesiastical censorship. The same year the celebration of the third centenary of a massacre of Protestants at Toulouse was prevented only by the government's prohibition.

"In December 1864 came the famous encyclical *Quanta Cura*, in which the Pope roundly condemned the discontinuance of the State-coercion of those who violated the Catholic religion. Like Gregory XVI he called liberty of conscience a 'deliramentum,' and contended for the Church's right to coerce the disobedient with temporal penalties. The encyclical was accompanied by a *Syllabus* of eighty erroneous modern opinions, including all those in conflict with the position taken up in it. Towards the close of his pontificate Fra Andrea d'Altogene was sentenced to twelve years' imprisonment for sending the Pope a book suggesting certain Church reforms. In 1875, in the fourth edition of his *Institutiones*, Cardinal Tarquini defended the doctrine that heretics might be punished by the Church. In Belgium the clerical party made a serious attempt in 1870-1878 to carry out the principles of the *Syllabus*. In January 1877 the *Dublin Review* published a hearty defence of mediaeval Catholic intolerance, and pleaded for its continuance in Catholic countries like Spain. About 1879 a Jesuit priest told a group of Protestants at Oxford that he wished he could stamp out Judaism and Protestantism by means of the civil power, explaining: 'I should go for your necks at once.' In 1885 Leo XIII blamed all States that granted equal rights to every creed. In 1888 he issued an encyclical on

Liberty, condemning the view that States ought to tolerate all religions alike, and that it does not belong to the Church to punish, but only to advise; declaring that liberty of worship for individuals is the degradation of liberty and the submission of the soul to sin; and adding significantly: 'although in the extraordinary condition of these times the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, she would in happier times exercise her own liberty.' The same year the article on 'Häresie' in Volume V of Herder's *Kirchenlexikon* maintained that the Church is competent to punish disbelief in Catholic truth and acts meritoriously in doing so. In 1892 a former professor of Maynooth argued that the Church had a right to require the State's assistance in suppressing heresy. In January 1895 a Capuchin friar published in the *Analecta Ecclesiastica* a whole-hearted defence of the mediaeval Inquisition, with apostrophic appeals to the 'blessed flames of the pyres' and the 'illustrious and venerable memory of Thomas Torquemada.' Mr. Joseph Hocking was told by a Jesuit priest in Ireland in 1897 that the proceedings of the Spanish Inquisition were right and that the massacres in the Netherlands were according to the mind and spirit of Christ.

"Ugly incidents of boycott and mob-violence on the part of Catholics took place in Austria in 1899-1901. In 1901 an attempt was made to enforce the penal code against non-Catholics in Portugal. The same year the Jesuit Professor, Marianus De Luca, published a large work at Rome on Ecclesiastical Law, in which he maintained that the Church has the fullest right to punish at her discretion, even with death, baptized persons who defend heretical views with pertinacity or who, after accepting the Church's faith, abandon it. In 1902 the Jesuit Father Brors' pocket-handbook of apologetics declared that obstinate heretics deserve eternal punishment in hell and therefore also earthly death. In 1905 the resumed persecution of Spanish Protestants was stopped as illegal only in consequence of a widely representative protest. In 1906 the Roman Catholic Archbishop of Malta expressed to the Governor deep displeasure at King Edward VII's establishment of religious liberty in the island. In 1910 Pope Pius X remonstrated with the Spanish Government for allowing non-Catholic Churches somewhat greater publicity of worship than had previously been allowed to them. The same year the death-

penalty for heresy and the Church's right to resume the practice of inflicting it were defended at length by Lépiciér, a Catholic Professor at Rome. In 1912 a Catholic priest, preaching in Notre Dame, affirmed the Church's right to secure from Catholic States the suppression of heretics by penalties which may extend to death. In the volumes of the *Catholic Encyclopedia* published in 1908-1912, writer after writer defends the Church's intolerance and insists on her indefeasible right, as a perfect society, to coerce and punish."

"In a Lenten lecture at Notre Dame in 1927, Monsignor Baudrillart, rector of the Catholic University of Paris, is reported to have declared: 'When the Church has spent all her Christian patience, when all efforts of persuasion, all spiritual and material means have failed; when the culprit, having been deprived of his goods and separated from society, persists in his evil ways, pursues his heretical propaganda, and deliberately tries to endanger public order and the peace of Christian consciences, then the Church has no alternative, in order to protect herself and her people, and to force the heretic into accepting the true interpretation of the Church, than to pronounce against him the sentence of death' (*Australian Christian World*, December 7th, 1928, p. 17). The same year a Roman Catholic Canon told a gathering of Free Church ministers in the Midlands that, without prejudice to Christian love, his Church would have to persecute them (if in a position to do so) in order to protect the babes in the faith."

SOME PEOPLE GAIN THEIR ENDS IN THIS WORLD PARTLY THROUGH unprincipled disregard of the rights of others. So do some institutions. The history of certain religious bodies supplies instances. The same type of thinking which produced Christian Science moves it to employ disreputable means to suppress criticism of its teachings and methods and those of its founder. Freedom of the press as it is understood in America is not recognized by the leaders of the Christian Science organization, who do not hesitate to resort to the boycott, with its accompaniment of intimidation, when an important book of unfriendly character appears.

The most recent example of this kind is its attempt to prevent the sale of Edwin Franden Dakin's noteworthy book, *The Biography of a Virginal Mind*. This work has been com-

mended for its fine judicial character, yet its publishers, Charles Scribner's Sons, New York, have felt obliged to appeal to the public in order to offset the systematic intimidation of local booksellers by Christian Science publication committees. Because of this pressure a large number of them have stopped selling Mr. Dakin's book. A clip sheet sent out by Scribners mentions many letters from book dealers reporting such cases, and, beginning with a comment by one of their own directors, thus describes the Christian Science *modus operandi*:

" 'We believe that much more is at stake than the life of this one book, which—however great the universal praise it has received from impartial critics everywhere—is less important than the right of authors and publishers to be untrammelled in their profession by the dictates of minority groups which have only a self-interest to serve.' "

"Letters being received by Scribners from bookdealers throughout the United States and Canada give vivid descriptions of the tactics being employed to discourage the sale of 'Mrs. Eddy.' Booksellers are approached by representatives who inform them how dangerous it is to 'insult' millions of believers in Mrs. Eddy's divinity of purpose. No mention is made of the fact that the last Census of Religious Bodies showed only 202,000 Christian Science church members in the United States, or that Mr. Dakin has presented figures indicating that there are probably not more than 250,000 professed Scientists in the entire world.

"If the bookdealer is unimpressed by these preliminary statements, he is informed that 'Mrs. Eddy' has been classed as an 'obnoxious' book, and that in the Manual of by-laws governing the Christian Science Church is a law forbidding a Scientist to deal with any publisher or firm who sells obnoxious books. This is the first threat of boycott. The visitor goes on to explain what a boycott must mean to any bookseller: his ultimate ruin. Mention is often made, in small towns, of prominent department stores or large bookdealers in adjacent cities who, it is declared, have returned 'all their copies' to the publishers and are no longer selling 'Mrs. Eddy.'

"These statements are usually fictitious, but they are phrased in such a way as to impress the small bookseller, struggling for business, with the seriousness of his offense against 'millions.' The visitor goes on to state that 'Mrs. Eddy' is a

libelous book based largely on discredited evidence, which its author calmly used without ever approaching the Directors of the Church for verification."

"It is no wonder under these circumstances that a number of dealers, fearful of their livelihood, have ceased to display 'Mrs. Eddy' on their counters. One dealer wrote that in addition to discontinuing the sale of the book, he had been forced to write letters of apology to two local 'agencies' for ever having offered the book for sale."

When Dr. Wyckoff's series of papers on Mrs. Eddy and Christian Science, published in this quarterly, were later issued in book form under the title, *The Non-Sense of Christian Science*, the activity of that organization prevented any adequate notice from being given by the daily papers. Even an undenominational weekly declined a favorable account of it for fear of offending the members of that cult among its readers. The freedom of the press has an empty sound when a very small but well organized minority can to a notable extent command silence on the part of public journals in a matter that has been of public interest for two generations. In an address delivered in New York, Mr. Dakin, author of the latest offending book, as reported by the *New York Herald-Tribune*, in these words described and commented on the institution of the Christian Science system of boycott by Mrs. Eddy:

"She passed a by-law creating at least one such representative in every state. Each publicity man, to whom she gave the imposing title of 'Publication Committee,' was instructed in her by-laws to correct all 'injustices done Mrs. Eddy' which appeared in print. She provided in her by-laws that the publicity men thus created should immediately call for aid from her committee on business, if any publisher refused to heed their pronouncements. In other words, she created the machinery by which reluctant editors and publishers could be coerced through their business offices. Many a recalcitrant editor has been brought into line when the Christian Science committee on business went after him. This large organization of publicity writers was created in perpetuity by the trust funds Mrs. Eddy bequeathed to her church."

"The issue has now become much larger than the question of the value of my own humble contribution to the list of cur-

rent books. The Christian Scientists have chosen to make the issue one of free speech. This issue goes to the foundation of our national credo and our free institutions. We are facing opponents who stop short of nothing to achieve their ends."

The methods employed by this organization amount to such a serious offense against freedom of the press that it is worth while to add another criticism, this one being from *The Saturday Review of Literature*:

"If an honest life of Mrs. Eddy is boycotted because a Christian Science committee does not approve of its interpretations, we have then a clear case of extra-legal means used to bring about a suppression which no principle of criticism can justify."

"Well, what next? If the Roman Catholics boycott all the books of Mr. Aldous Huxley and bring pressure to bear upon the shops that sell them; if the Methodists do the same with the novels of Mr. Hemingway; if the American Historical Association warns the booksellers to send back to the publishers the works of Herr Spengler; if the Quakers (who, like the Christian Scientists, are a power financially) serve notice upon the department stores that their trade goes elsewhere if books on military tactics are put upon the shelves—in short, if honest opinion can no longer be put into a book without arousing a powerful sect or group determined to put down a liberty which offends them, we are back again to the seventeenth century, and Milton's 'Areopagitica,' which Christian Scientists, who may not be aware of where their committee is leading them, are urged to read."

HAS POLITICAL ZIONISM, WITH ITS AIM OF A RESTORED JEWISH state in Palestine, suffered a final defeat? The Sixteenth Zionist Congress, held last August in Zurich, seems to have answered this question affirmatively. Zionism, founded a generation ago by Theodor Herzl, was at first more nearly a religious than a political movement; but it has been popularly regarded as chiefly political, as the effort of a race to set up its own national life in its ancient homeland.

Under the title, *Business Leaders Supplant National Idealists*, William Zukerman, London correspondent of the *New York Jewish Morning Journal*, has written in *Current History*

upon the progress of the Zionist Movement and the significance of its August conference. By permission we reproduce the paragraphs below from *Current History* for December, 1929, the contents of which are copyrighted by The New York Times Company. After showing that Zionism has derived its chief spiritual strength and financial support from the Jews of Russia, Mr. Zukerman tells us that conditions precipitated by the Great War have left the movement dependent for revenue upon a more prosperous and practical type of Jewish leader than could be found today in Eastern Europe, and gives in these quotations the results of this altered state of affairs:

"It is to the credit of Dr. Chaim Weizmann, the president of the Zionist Organization, that he has found both and brought them into the movement. He has elaborated a scheme called the 'extended Jewish Agency,' under which the Agency provided for by the Mandate, and hitherto represented by the Zionist Organization, is extended to include non-Zionists on the ground that the upbuilding of the Jewish National Home is no longer the task of the Organization alone but of the entire Jewish people, non-Zionist and Zionist alike. Dr. Weizmann has made this idea a reality by gaining the interest of a group of Jews hitherto indifferent and even hostile to Zionism. One of this group was the late Louis Marshall, president of the American Jewish Committee, and others are Felix M. Warburg, president of the Joint Distribution Committee of America; Dr. Lee K. Frankel, first vice president of the Metropolitan Life Insurance Company; Judge Irving Lehman, brother of the Lieutenant Governor of New York; Sir Charles Waley Cohen, president of the Shell Oil Company; Lord Rothschild of London; Oskar Wasserman, president of the Deutsche Bank of Berlin, and many other men of this type, leaders in finance and industry, practical men of affairs, from all over the world, but mostly from America. These men, in accordance with Dr. Weizmann's plan, have joined with the Zionist Organization in forming the extended Jewish Agency which consists of 214 members, only half of whom are Zionists, and which has now taken over from the Zionists their legal status, as well as the task of upbuilding the Jewish National Home in Palestine."

"The leaders who have joined the new Agency have, it is true, acknowledged the fundamental principle of Zionism as formulated in the so-called Basel program of Dr. Herzl,

namely, that Palestine is to be made a Jewish National Home. But the entire outlook on life of the new men is such that their Zionism is bound to be altogether different from the old East European brand. They are not Jewish nationalists; at best their interest in Palestine is philanthropic. They are mostly men of public spirit, and some of them unusually generous in their impulses. They are active in the field of Jewish philanthropy the world over. Since the end of the war they have collected and distributed over \$100,000,000 for Jewish relief in various countries in Europe, and they are willing to direct a fair share of this philanthropy toward Palestine colonization as they have to Russian colonization and other constructive Jewish relief. But the national aspirations and dreams of the old Zionists which produced the Jewish pioneer movement and the Hebrew renaissance are altogether foreign to them. They do not even understand the spiritual aspect of Zionism which constituted its main strength among Jews and made it the historic movement it is, but look upon Zionism as an adjunct to their joint Jewish relief work. To the older Zionist this means the elimination of the very soul and spiritual meaning of his movement."

THERE IS ABOUT SO MUCH WORK TO BE DONE IN THE WORLD, AND about so many disagreeable duties to perform. In following the easiest way we often deprive others of their proper comfort and even lay on them our share of the common tasks. Happy is the man who does not form the habit of avoiding burdens simply because the work will anyway be done somehow. In a volume of addresses for children, *At the Gate Called Beautiful*, by Rev. O. G. Whitfield, the author gives this fine illustration which needs no special application here:

"A good old friend of mine was fond of praying a very curious prayer. Whenever I heard him offer a prayer—and he very often did so at the prayer meetings of the church I went to as a boy—I always used to listen for it, and it nearly always came. 'Lord,' he would say, 'help us to re-cinder our paths.' What did he mean? I shall have to explain. In the little town where he lived the sidewalks were usually made of cinders brought from the furnaces of the salt factories, for it was a salt-making town. Very good hard paths they made, too, once they were well trodden down; but they soon got worn and

had to be renewed from time to time with fresh cinders. That is what my old friend was thinking about, and he was praying that God would help him to keep all the paths of his life, all the ways in which he walked, in good condition—paths of righteousness, and truth, and goodness. It was a very good prayer he so often prayed: 'Lord, help us to re-cinder our paths.' When the paths of our little town were re-cindered, the workmen simply spread the new cinders all over the worn surface of the old pathway, but they did not use any roller to roll them in. They just left them to be trodden in by the feet of the passers-by, and it was not at all pleasant walking on these loose cinders just after the paths had been repaired. I well remember walking with my old friend along a newly cindered path and saying to him, 'Let's walk in the road.' 'No, lad,' he replied in his rich Cheshire brogue, 'let's keep on t' path! Somebody else'll have to tread 'em if we don't.' "

IT OFTEN HAPPENS THAT SOME PHYSICAL AILMENT WILL DIS-appear, not by direct treatment, but by removing the cause. A good many difficulties in our overloaded lives might be cured simply by undertaking less. The mere dropping of some mental habits, with no conscious effort to replace them, would marvelously improve the soul comfort of some folks. Just as we generally possess many things we could well afford to lose, so we do many things we might wisely omit if we gave the time to doing better than ever those that are more important. Dr. Hugh Elmer Brown, pastor of the First Congregational Church, Evanston, Illinois, gave this counsel for the New Year in his church bulletin:

"Some Baggage to leave behind with 1929: Vain Regrets. Undue Sensitiveness to Slights, real or fancied. Spiritual Inertia. Drowsy Prayers. Excessive Radio Listening. Thoughtless Deference to Majority Opinions. Ossified Prejudices. Conversational Cynicism. Vociferous Nationalism. Overeating of Proteins, Starches, Sugars. Underexercise of Major Muscles. The Itch for Publicity. Chronic Exaggeration. Jerking, flea-like Dancing. 'Crooning' distortions of Melody. Morbid Moods. Unsubstantiated Statements about Prohibition, pro or con. The McFadden School of Literature. Cosy Creeds.

"We are overloaded. Each of us. We are weighed down

with so many useless things, crippling things, saddening things, devitalizing things. As we cross the border of the years, it is a good time to throw away 'impedimenta.' 'Fewer and Better' is a good slogan for 1930. Books, investments, engagements, committee meetings, organizations, churches, sermons, lectures, movies, golf-strokes—let Quality have a rap at Quantity all along the line, and see if Life doesn't seem less syncopated, more civilized."

FOR SOME REASON THE WORLD DOES NOT SEEM TO HAVE REALIZED that a considerable portion of China is passing through one of the worst famines in history. The dead are now numbered by the million, and the ultimate toll of lives lost may even approach that of the battles of the Great War. Occasional references to the situation have appeared in the press; but no great concerted movement has as yet been organized to meet the emergency, though doubtless numerous individual gifts for relief have been made. Dr. John R. Mott is no sensationalist, which makes all the more impressive this statement he made toward the close of last year in a letter to C. V. Vickery, Executive Vice-president of the Golden Rule Foundation:

"The suffering of the children is particularly pitiable and presents an irresistible appeal. Literally millions of them, obviously caught in a situation they could not possibly have had anything to do with creating, are suffering and dying of hunger and the diseases that follow in the train of famine. I have discovered no need more extensive and intensive, and, I am sorry to add, less understood, than the present desperate need in China, associated with its terrible famine. It has already cost millions of lives. The latest advices make it certain that it will continue at least until the coming summer."

THE PUBLIC AND THE MODERN NEWSPAPER MUTUALLY INFLUENCE each other for worse rather than better. By pandering to the taste for the sensational and morbid that seems to be characteristic of human nature as a whole, the press so stimulates these traits that the demand for unwholesome reading matter grows. It is a kind of traffic in moral and mental narcotics; the supply increases the craving. It is confessedly dif-

difficult for a single journal to hold itself aloof from all this, but concerted action against the evil by a large proportion of our newspapers would be an important step in the right direction.

Much has been done in recent years to eliminate dishonest advertising, even though it paid, and the same attitude toward vicious "news" can be maintained if the publishers of our newspapers really decide for a higher standard. A writer in *The Spectator*, London, gives this diagnosis of the situation which, though applying more particularly to political affairs, fits quite well all matters where public feeling and imagination are concerned:

"The real problem of the Press to-day is not to secure freedom from governmental control—that has long been won; nor from the much-discussed but grossly exaggerated pressure of 'big business.' The real problem is how to secure freedom from the pressure of an emotional and excitable public opinion in times of excitement and prejudice; an excitability which it is far more profitable for a newspaper to pander to and exploit than to correct. The problem does not arise much in times of quiet and 'normalcy.' It arises when, in times of excitement, the public have real need of guidance and correction. And at such times the dice are loaded in the newspaper world against wisdom and in favour of folly."

PEOPLE WITH TRUE LOVE OF COUNTRY ARE VERY SENSITIVE TO any deliberate attack or misrepresentation directed against their own land or its people. One is hardly considered a patriot if he permits the offense to pass unrebuked. Yet American inventive genius has itself produced, in the "movies," a means of popular appeal that is spreading in foreign countries decidedly false and damaging impressions of American life. So vast has this industry become that it is capable of enormous influence, especially upon the minds of youth, and the mischief done by pictures which make the evil exception in American life seem the rule cannot be measured. It is an example of the serious misuse of a thing in itself capable of marvelous good. In a recent issue of *The Yale Review*, Mr. S. K. Ratcliffe, sometime representative in this country of the Manchester

Guardian, gives us this view of the way the movies present us to the people of foreign countries:

“Think of American civilization as it is portrayed upon the screen, not in uncertain dribblets but in a continued and overwhelming spate! It is surely appalling to reflect that literally nothing in the world today is so universally familiar to the vast multitude of our fellow-creatures as the pictures made of America by a small crowd of Americans and by them built up into one of the great international industries of the age. There it is: the crude imbecilities of the Wild West drama; the rawness of industrial production and business adventure, of cocktail parties, night clubs, the duel of sex, and the degradation of marriage; of bootleggers and hijackers, the high-powered car in robbery, revenge, double-crossings, and juvenile debauchery—mean and abominable people incessantly doing mean and abominable or farcical things, with a lawless and lunatic waste of money, and against a background of luxury and indulgence such as the peoples of the Old World have known about from this American revelation alone.”

THE OVERWHELMING PROPORTIONS OF OUR CRIME PROBLEM MAY result in bringing about long needed changes for the better in our whole judicial system, even revolutionary changes. It is pretty certain that some things in present methods of trying and punishing offenders against the law are hopelessly behind our progress in most other things. They are plainly doing little to check the operations of a criminal class that is beginning to adopt the organization principles of large business corporations and that is even employing facilities that modern science supplies. Not only so, but the alliance between systematized crime and corrupt politics is becoming a major menace to American life.

Among the numerous articles on the crime problem is one lately contributed to *Harper's Magazine* by Joseph M. Proskauer, Associate Justice, Appellate Division of the Supreme Court of New York, who writes with the thought of the criminal's individuality in view. These paragraphs point to one way that may improve the situation, provided the principles involved are not abused to the subversion of justice:

"Our real concern, however, is with the disposition we are to make of the criminal after he is convicted. To-day we send him to prison for a more or less fixed term. Even the so-called indeterminate sentence, with a maximum and a minimum, is rigid. If he is very young, he may go to a so-called reformatory. At times he is placed upon probation. But with certain exceptions, inconsequential in number and in degree, nothing is done to ascertain the causes of his transgression or to remove them. The result is appalling to anyone who has in his heart a love of our youth and a hope for their advancement. For the problem is largely one of youth."

"It is not too much to ask, at least with respect to youthful offenders, and particularly with respect to youthful first offenders, that the administration of justice should begin to work hand in hand with the psychiatrist for the reclamation of valuable human material. The future of such offenders should not be forecast by the determinate sentence of a judge necessarily endowed with human fallibility. Hindsight is ever better than foresight, and we should use hindsight in shaping the lives of such offenders. Upon conviction they should, of course, be placed under restraint for the protection of society. The duration and character of that restraint must be determined by the careful observation of penologists and psychiatrists, subject, of course, to such review as will prevent abuse. We must change the condition which sends a boy to prison or reformatory only to come out with every criminal propensity accentuated by a period of confinement under the most anti-social conditions. Such an offender should be handed over to a board authorized to confine him, to study his peculiarities, mental, physical, social, and moral, to cure him if he can be cured, to retain him in custody so long as he is a menace to society, and to release him to freedom when serious risk to society from his conduct has disappeared."

ENLIGHTENMENT AND PROGRESS ARE TO BE WELCOMED. AT THE same time, if they come without proper religious restraints and guidance, the resulting civilization may become a menace to the peace and proper development of society at large. Turkey, once looked upon by Westerners as so backward, is now one of the world's wonders because of the progress in certain directions she has made in even seven years. This should arouse the church to the greatest efforts to give the Turks the Gospel.

Things accomplished in that country in the period mentioned are given in this summary by Dr. Lee Vrooman in *The International Review of Missions*:

"The abolition of the sultanate and the declaration of a republic.

"The abolition of the caliphate and disestablishment of the Moslem Church.

"The abolition of mosque religious schools and a great increase of secular schools.

"The dissolution of dervish orders and seizure of their property.

"The nationalization of religious endowments.

"The abolition of the fez and adoption of hats.

"The dropping of the Hegira calendar and institution of the Gregorian calendar.

"The replacing of the old Arabic numerals by European numerals.

"The drawing up of three codes in place of Moslem Sheriat law, based respectively on the Swiss civil code, the German commercial code and the Italian penal code.

"The abolition by law of polygamy.

"The entire reconstruction of the school system, co-education being introduced.

"The promotion of sports, such as football.

"The teaching of Western music in place of the old Eastern music.

"The fostering of agriculture; the undertaking by the state of a great program of railway building; the creation of a state-subsidized merchant marine; the building of new factories with government aid.

"The dropping from the constitution of the statement that Islam is the religion of Turkey.

"The substitution of Latin letters for the old Arabic alphabet.

"The introduction of compulsory adult education to abolish illiteracy."

BOOKS

OUTFITTING THE TEACHER OF RELIGION ¹

DR. SNOWDEN has added to his long list of books on religious subjects a textbook on the principles and practice of religious education. It is really a series of interesting and stimulative talks or essays on the theory and practice of teaching religion. It will be read with profit, not only by Sunday School teachers, but also by all who are interested in the great problem of instructing the young.

Dr. Snowden has no doubt that religion can be taught, and that disastrous consequences will follow if it is not. He quotes in support of his contention the example of John Stuart Mill, who endeavored to bring up his son in entire isolation from religious influence, with the result that the young man fell into the deepest despondency. Another illustration is furnished by Philip Gibbs in his novel, *The Age of Reason*, in which he makes the son of an atheistic biologist say rather bitterly: "Between ourselves, I don't think the governor's philosophy of life is altogether sound. The Age of Reason and all that—it's bunk, really. . . . Personally I wish the governor had brought us up with some kind of religion. Any decent superstition rather than blank unbelief." (P. 5.)

The possibility of religious education depends ultimately on the fact that as human beings we have "a religious nature or capacity to appreciate and receive religious truth and life." This religious nature in the child is both an opportunity and a challenge to the teacher. The intellectual element can be taught in the same way as that of any other subject, and for this sound method is necessary. Regarding this fact the author has definite views:

"Religious teaching is still teaching and must follow the principles and processes of sound instruction. It is not a

¹ *Outfitting the Teacher of Religion*. By James H. Snowden. New York: The Macmillan Company. 1929. Pp. xii+274. Index.

peculiar art that anybody can practice without any knowledge or skill in it. The weakness of much of our religious teaching, especially in the Sunday school, has been that in the lack of competent teachers any ill-prepared and possibly empty-minded and frivolous young persons were set to teaching classes, perhaps to their injury and even irreparable harm. Such persons, instead of winning pupils to religion and imparting it to them, may drive them away from it." (P. 10.)

Religious education is, however, something more than the imparting of knowledge. Religion is conscious relation to God, and the special business of the parent, who is the first teacher of religion, and of the worker in the school is to help the child to pass into "full and fine, free and joyous relations to God." Success in this will depend largely on personality, for "Religion is more a feeling of the heart and a spirit of the life than a creed of the mind, and therefore it can be imparted more by the subtle influence of a religious soul than by a logical demonstration, by contagion than by teaching" (p. 7). The true teacher of religion must therefore seek to influence his scholars and interest and win them. Even knowledge of the Bible is not to be regarded as the goal of achievement. "The Bible is plainly only a means to an end and this end is to convert souls and build them up in Christian character and life" (p. 98). In plain words, there is primary need that the scholar should be converted, as both the Bible and human experience testify, and the true teacher must be a soul winner:

"The Sunday-school teacher should keep this end in view and endeavor to bring his pupils to this decision and surrender of the heart and life to God in Christ. . . . The approach to the soul on this delicate matter calls for wariness and tact, and must not brusquely and rudely intrude on the inmost privacy and secrecy of the soul. Yet it should be done, and the pupils should know and feel from the whole attitude of the teacher and atmosphere of the class that this end is in view and is constantly appealing to their conscience and loyalty to Christ." (P. 99.)

Dr. Snowden's general contention is that the Sunday School teacher should furnish himself with all the knowledge

which modern psychology and teaching method can give him, and he endeavors to outline the help thus available. In psychology he is a follower of James and the association school, and it is doubtful if any school gives more practical assistance to the teacher than this. For Behaviorism he has no use, and disposes of it in a summary manner:

“Behaviorism, the latest fashion or fad in psychology, declares that all we know of the human being is its bodily behavior or ‘reactions,’ and therefore it denies that we know any soul or have any use for one. In its extreme form it denies that there is any such thing as consciousness and thereby uses consciousness to kill consciousness, literally committing suicide and then keeping on talking.” (P. 53.)

Psychology of this type he describes as absurdity, “and it can be left to die of its own self-asphyxiation.” Of far greater use to the teacher is the older theory, which lays emphasis on apperception and association of ideas. “Multiply your associations, store your mind with facts and ideas through observation and reading, and you will thus have a reservoir in your mind which you can tap on any subject at any time and draw forth streams of thought and power” (p. 59). Equally important is the use of imagination, which enters deeply into the process of education both on the part of the teacher and of the pupil. Finally attention must be given to the feelings and will.

The supreme textbook for the religious educator is the Bible. Christianity has often been described as the “religion of a book.” The charge is largely true, although it would be more correct to say that it is the religion of a person, our Lord Jesus Christ. And what a supreme book the Bible is! It is an education to know it and a privilege to teach it. We go to the Bible not only for the materials of our teaching, but also for guidance and illustration in the work itself. It is supremely a book of experience, enabling us to “live over the lives and experiences of the prophets and apostles,” and thereby fashioning us into their likeness.

Dr. Snowden is not in favor of bringing controversy into the Sunday School class. “Average teachers are not prepared

to handle such problems, and ill-informed and misinformed discussion of them may easily do more harm than good, stir up more doubts than it can settle" (p. 117). Nevertheless the critical study of the Bible is not altogether to be neglected, especially in the higher grades and in Bible classes. Scholars should know, for example, "that the authorship assigned in the titles of most of the books of the Bible . . . is no part of the original manuscript, and has no authority other than that of ancient tradition." Nor is there any reason why scholars should not be told that the Gospel of Mark was written before Matthew and Luke, and that some of Paul's letters were the earliest books written in the New Testament. Constructive critical scholarship has thrown light on the meaning and purpose of the books of the Bible, and therefore it has its place in the program of Bible teaching.

One of the most interesting chapters in the book is that which deals with Jesus as a teacher of religion. In the first place our Lord was qualified to teach His subject. "His textbook in the common school of the synagogue was the Old Testament, and he had marked and meditated upon it, so that he was familiar with its teaching, and had absorbed its spirit and had it at the tip of his tongue when he wanted to use it." In addition He had within Him a fountain of living knowledge. The general method of His teaching was to adapt it to the condition and needs of His hearers. He chose His illustrations from everyday life, and the modern teacher would do well to follow His example in this instead of seeking for bookish examples which all too frequently have to be dragged in. Still further He was an expert questioner, and used His skill against those who sought debate with Him. For those troubled with doubt and sin He had the utmost patience. He was moreover always aiming at practical applications and results. Finally, He never overlooked the supreme aim of saving souls. In all these departments of teaching He is at once our example and our inspiration.

Dr. Snowden's book contains many suggestions and hints

of practical value for the Sunday School teacher, for whom it is specially designed. It will fill a useful place in the literature written for those engaged in young people's work. One of its greatest merits is that it emphasizes certain old-fashioned objectives in Sunday School work, which many modern textbooks on religious education are apt to disregard.

ANDREW R. OSBORN.

THE CHRISTIAN GOD ²

THE CHRISTIAN GOD, by Dr. Richard Roberts, is a small volume containing the Merrick Lectures given at Ohio Wesleyan University in December, 1928. The book is an attempt to satisfy the historical, scientific, and philosophic thought of today with a discussion of the essential tenets of an enlightened Christian theism. Dr. Roberts is evidently a firm believer in the God of revelation and in the Deity of Jesus Christ. It is his purpose to state these central realities of the Christian faith to modern-minded people in the new categories and terms which have acquired so much vogue. Evolution is accepted as a probable explanation of how we have come to our present state of existence; Lloyd Morgan and Professor Whitehead are examples of creative thinkers to whom he appeals; sociology and the new psychology furnish background for his argument. In short, he is endeavoring to make Christianity rational:

"But we have passed into a new day. The revolution of thought which has been wrought by modern science compels us to modify old and to discover new thought-forms. . . . The Nicene Fathers knew nothing of organic evolution, emergents, events, potentials and the rest of our amazing modern vocabulary." (P. 85 f.)

Dr. Roberts recognizes the momentous struggle which Christianity is facing today with Humanism. He believes that the issue is to be joined in as fierce and critical a conflict as

² *The Christian God*. By Richard Roberts. The Merrick Lectures for 1928. New York: The Macmillan Company. 1929. Pp. 154.

raged in any of the historic controversies of the early church. "The problem today is to save men from the bankruptcy which must follow the notion that there is no God but that which they may find in themselves" (p. 86). In so far as *The Christian God* is an effort to meet Humanism on its own ground and to the degree that it seeks to justify the Christian claim from an angle that can be appreciated by men who must start with certain scientific or philosophical presuppositions, the book accomplishes its purpose. It belongs in the high class of attempts to make this approach. It is also delightful reading; it is refreshing in its style; it is original and suggestive; and it is candid and sincere.

It is to be asked, however, whether the author, in his desire to mediate the essence of Christianity to the modern mind, has succeeded in doing so without modifying that essence. While there may be a necessity for new containers for religious thought suitable for current use—Jesus, Himself, and the Apostle Paul, giving examples of this literary method—yet it is a fair question, whether Dr. Roberts has here always correctly expressed the central truths of Christianity.

The first chapter is a strong apologetic for prayer and revelation. The aim is "to show that there are grounds for believing that prayer and revelation are not out of analogy with processes which seem to be general in nature, and that therefore prayer and revelation and the relation between them may be regarded as sufficiently established to be regarded as a basis for action" (p. 32). In support of the argument the "ingression of x ," "the event," and the consequent "revelation," which are familiar terms in the philosophy of Professor A. N. Whitehead, are cited. The chapter closes with a sample of sound epistemology:

"There are still limitations upon our minds that prevent us from a complete analysis and statement of our aesthetic experiences; but that is not urged as a demonstration of the illusory character of such experiences or of their objects. Why then should it be intellectual sin to trust our religious experiences?" (P. 32 f.)

In this chapter is found also this well aimed thrust at mechanistic psychology:

"Prayer is a kind of behaviour; and we have those among us today who bid us believe that all behaviour is a response to an external stimulus. It is undoubtedly true that a good deal of human behaviour is to be explained in that way. But I find it excessive to deny the possibility of deliberate and purposive behaviour on the part of the organism, especially when the organism is the human person. In view of our present quite final inability to know everything that goes on within an organism, it is surely an unscientific mind that affirms that all behaviour is a response to a stimulus from without." (P. 25.)

Early in the chapter on *The Christian Event* Dr. Roberts puts and answers a question that bothers many people in our forward-looking age:

"Jesus lived and died in a world wholly unlike ours. . . . Jesus' world was a world without science, without newspapers, without automobiles. How then can He have any significance for a world like this that we live in? This is a world of process, even if not of progress. Everything is on the move; how can a faith that springs from a nineteen-century-old event escape being outmoded and impertinent at this time of day?" (P. 36.)

An interesting and helpful reply is given to this frequently voiced objection on pages 36 and 37; but assent is not so readily given to the author's implications in later portions of this chapter: "We are familiar with the pictures that various biographers have drawn of the childhood and youth of Jesus; and these may or may not correspond to the facts of the case." "The story of the Voice, and the Dove is a dramatisation of some experience that brought Him clear confirmation of His call." "The Temptation has been variously interpreted, but its significance would appear to be that it was a sifting of methods. The story is a graphic and dramatic summary of what must have been a long process of heart-searching during the early stages of His ministry."

These departures from established interpretations of Gospel accounts are typical of certain present-day attitudes, but

their validity remains to be proven. Should these and other similar outposts of soundly Biblical faith be surrendered, the way would be open to attack on the main front. Similarly, the treatment of *The Crisis in Jerusalem*, and *The Cross* do not describe adequately the spiritual experience of the Master in the garden and on the cross. The soul exceeding sorrowful even unto death to which allusion is made (p. 56) was disturbed by a deeper emotion than that of the disappointment of a rejected prophet. Nor is Dr. Roberts wholly convincing in his explanation of the cry of dereliction to those whose view of the Atonement is in closer correspondence with the traditional belief of the church (p. 59).

There is much stimulating and helpful material in the chapter on God in Christ. Interest focuses particularly on the discussion of *The Emergent Jesus* (p. 76). The theories of Professor Alexander, Lloyd Morgan, and others are discussed, and the doctrine of the Deity of Christ is skilfully articulated to the naturalistic interpretations of emergent evolution without falling into some of the mistakes which he thinks Lloyd Morgan has made. He criticizes what seems to him a false immanentism of God in the statement:

"The truth is that immanentism is never enough to cover the facts of life. God is in the process. We cannot think of the divine immanence as an inert latency; it is active, and evolution is a mode of its activity. But God must be other than the process. When Professor Whitehead speaks of God as 'a principle of concretion,' he implies that God does in some fashion transcend the process; for He would appear on occasions to lay hold of the process or of some part of it and to bring forth out of it new 'events.' This same transcendence seems to be implied also in Whitehead's doctrine of the 'ingression of eternal objects into particular occasions.'" (P. 82 f.)

In the chapter on *The Image of God* there is a very thought-provoking discussion of *The Father* (p. 96). One may not agree with all the positions taken here, but he will follow with interest and mixed approval the list of historic and contemporaneous distortions of the idea of God. The author

names the tribal distortion, the distortion of size, and the political and static distortions. Even the image of the Father he believes to be incomplete and quotes Jesus as authority for the statement:

"Fatherhood is an image which suggests origination and affection, providence and protection. But it is notorious that it does not cover the whole ground of the human need and experience of God." (P. 100.)

Jesus' revelation of God carries more than the fatherly relation. God is the Judge and King as well as Father. If the author had kept this emphasis of Jesus in mind in his discussion of the Atonement, he might have drawn a picture in closer harmony with the meaning of Christ's death as unfolded both by the Lord and His great Apostle. However, he makes a fine personal confession in closing this chapter, to the effect that none of the favorite images under which God is conceived bring such satisfaction to heart and mind as that of Jesus Himself (p. 102). He acknowledges that to think of God in terms of Christ is anthropomorphic, but he will yield no ground on that account:

"Our thinking is inevitably shot through and through with anthropomorphism. And if I believe that there is a God, why should I be charged with intellectual sin when I conceive Him in terms of the highest—and indeed the only—category of life that I have any immediate knowledge of, that of personality? It does not at all follow that I suppose that the human image under which I conceive God comprehends the whole truth of God. I know that at best it is only an approximation to the truth: but it is the best that I, being what I am, can do." (P. 102.)

It may be pertinent to compare this last statement with the expression, "In him dwelleth all the fulness of the Godhead bodily." Jesus Christ is the very image of the invisible God and may, despite our opinion in the matter, contain "the whole truth of God"; but our faculties may not be equal to the task of comprehending the totality of this truth. It is a stimulating thought that there may be—nay, must be—in the Light of the

World radiations of His glory, like ultra-violet rays, which do not register upon our limited retinas, but which it is our exhilarating privilege to try by spiritual modes to discover, as it is our joy to extend the borders of our knowledge in the physical world.

Dr. Roberts' theory of the Atonement may be surmised from the following excerpts:

"The answer of God to sin is forgiveness." "But we have not even yet grown accustomed to it." "There is something in us which seems to require us to think of God as being severe and iron-handed." "We ascribe to God a justice which is of a piece with our public justice." "For centuries Christian theology has befuddled itself by ascribing to God both the justice of retaliation and the justice of reconciliation." "Hence came those doctrines of satisfaction, propitiation, ransom, substitution and the like, which have no possible justification in fact. The air that God breathes is not that of a law court but that of a home; and quasi-legal transactions are no more pertinent to the relations of God to His creatures than they are to the relations of father and child. It is surely time that these transactional theories of the Atonement should be put on the scrap-heap." (P. 134 ff.)

After citing these statements it is unnecessary to explain in detail the author's argument for a free and spontaneous forgiveness having nothing to do with Jesus "satisfaction," as understood by Paul, Augustine, Anselm, Luther, and the great body of Christian believers. Dr. Roberts' conception of forgiveness is not uncommon today, and need not be elaborated or refuted. It is sufficient to say that no argument which appeals for illustration to officials and instruments of human justice can be accepted in dealing with a situation which is entirely unique. There are no earthly parallels to the principals in the great transaction of the cross: God, Christ, and man. As Professor Carnegie Simpson has said, there are and there can be no "illustrations" of the Atonement. In Dr. Roberts' argument God is assumed to play the role of father; but in Jesus' and Paul's portrayals He is also revealed as the Eternal Judge in whom the whole moral order of the universe consists. "Shall

not the Judge of all the earth do right?" The soteriology of the past has won too many souls for Christ to be discarded lightly at this late date. The traditional doctrine of the cross, drawn so directly as it is from the Gospels and the Epistles, has shown both a "survival value" and a revival value, and it will endure as the only adequate solution of the great problem of forgiveness.

FREDERICK W. LEWIS.

THE PRIMITIVE CHURCH³

IF ONE were to try to describe this book in a single sentence it might be in some such phrases as these: In aim and objective it is an important book, in spirit a delightful book, and in method and detail a disconcerting book.

Canon Streeter needs no introduction to the world of thoughtful students. As one reviewer says: "To an increasing number of people a new book by Canon Streeter is an important event. He joins accurate technical knowledge with historical imagination; therefore we expect new light on ancient problems." The present volume results from the publication of the first series of lectures given on a new foundation established by the will of the late Professor W. T. Hewett in connection with the Episcopal Theological School, Cambridge, Massachusetts, and Union Theological Seminary, New York. These lectures were delivered, by courtesy of President Lowell, in Emerson Hall, Harvard.

This is an *important* book because of its objective. A few sentences from the Introduction and the Epilogue will make this clear:

"For four hundred years theologians of rival churches have armed themselves to battle on the question of the Primitive Church. . . . The Episcopalian has sought to find episcopacy, the Presbyterian presbyterianism, and the Independent

³*The Primitive Church*: Studied with Special Reference to the Origins of the Christian Ministry. Lectures delivered on the Hewett Foundation. By Burnett Hillman Streeter, Reader in Christian Origins in the University of Oxford; Canon of Hereford; Hon. D.D. Edin.; Hon. D.D. Durham. New York: The Macmillan Company. 1929. Pp. xiv+323. Index.

a system of independency, to be the form of church government in New Testament times. But while each party to the dispute has been able to make out a case for his own view, he has never succeeded in demolishing the case of his opponent. The explanation of this deadlock, I have come to believe, is quite simple. It is the uncriticised assumption, made by all parties to the controversy, that in the first century there existed a single type of Church Order." (P. viii.)

"Our survey of the evidence is ended. Much of it is unambiguous; much admits of more than one interpretation. . . . But whatever else is disputable, there is, I submit, one result from which there is no escape. In the Primitive Church there was no single system of Church Order laid down by the Apostles. During the first hundred years of Christianity, the Church was an organism alive and growing—changing its organisation to meet changing needs. . . . Uniformity was a later development; and for those times it was, perhaps, a necessary development. . . . Perhaps the greatest obstacle [to reunion today] is the belief—entertained more or less explicitly by most bodies of Christians—that there is some one form of Church Order which alone is primitive; and which, therefore, alone possesses the sanction of Apostolic precedent. Our review of the historical evidence has shown this belief to be an illusion. In the Primitive Church no one system of Church Order prevailed. Everywhere there was readiness to experiment, and, where circumstances seemed to demand it, to change." (P. 267 f.)

This is also a *delightful* book because of its spirit. Witness the opening paragraph of the Introduction:

"When I first began to read Theology more than thirty years ago, I found Church History so dull—especially after reading Greek and Roman history for 'Greats'—that I dropped the subject, and offered for examination Textual Criticism instead. I discovered later what the matter was; it was not that 'Church' history was dull, but that what was then presented to me as such was not really history. Whether the present volume is dull, or even history, it will be for others to pronounce. I only know that I have enjoyed the writing of it." (P. vii.)

In this book a fascinating enthusiasm pervades even the most scholarly discussion, and the sincerity of the learned Canon's almost naïve statement, "I have enjoyed the writing

of it," is evidenced on every page. This enjoyment is contagious.

And yet this delightful and important book will be to many readers also a *disconcerting* book.

First of all, because one is overwhelmed by its elaborate erudition. It guides us through a veritable labyrinth of research. The average mind staggers before such a maze of details. As the Editorial Committee of the Religious Book Club, in making its recommendation, says: "The Editorial Committee desires to make it clear that this book is not written from the standpoint of general popularity, and does not yield its treasures to casual skimming; it is rather a volume of most careful scholarship, the kind which will long be referred to as an authoritative work."

The method followed is to trace "the evolution of Church Order," first in the New Testament, and then in those documents which represent the trends of thought and life in the churches of Asia, Syria, Rome, and Alexandria. Finally there is a series of appendices which discuss Pionius' *Life of Polycarp*, The Letters of Ignatius and Polycarp, Origin and Date of the *Didache*, and Iranaeus and the Early Popes.

Each of these subjects lends itself to the massing of minute details, and the finished product, as is said in the quotation just made, "does not yield its treasures to casual skimming."

But to some readers this will prove a disconcerting book for another reason. It is replete with what Huxley called "scientific guesses." Indeed, Canon Streeter himself uses this phrase, and invites us to recognize that at least some of his "conclusions" are "no more than" that. (See p. 267.) This was, of course, inevitable because of the very nature of the investigations which are instituted. "Conjectures" and "tentative assumptions" and "precarious hypotheses" are bound to have a prominent place in such a book.

However, when this method of deducing "conclusions" from "conjectures" is freely applied to questions of authorship and

date of the books of the New Testament, it will fail to commend itself to many a reader. Our author does not believe that the Apostle John wrote the Fourth Gospel, or the Epistles commonly ascribed to him, or the Apocalypse. He holds that, although authentically Pauline in their constituent parts, "the Epistles to Timothy and Titus, in the form in which we have them, are the result of a process of editing." With genuine regret—"frankly, I confess to the pang it cost me"—he has surrendered his belief in the Petrine authorship of 1 Peter.

A review is no place in which to enter upon an examination of such problems, and yet, inasmuch as no less than twenty pages of the book are given to a discussion of the authorship, and incidentally the date, of 1 Peter, perhaps a few sentences of comment on this particular point may not be amiss. The foundation for Canon Streeter's contention is, to use his own words, first of all laid in "a suggestion put out by Harnack many years ago," and then the superstructure is developed from "a recent conjecture of Perdelwitz (a writer to whose works I have not had direct access)." (See p. 128 f.)

To some this may seem rather an insufficient point of departure even for a "scientific guess," especially since this suggestion of Harnack's dates back more than thirty years, and has been repeatedly analyzed and answered by competent scholars. For instance, among the noteworthy discussions of its validity are Principal Chase's masterly article on 1 Peter, in *Hastings Dictionary of the Bible* and the introductory material in Professor Bigg's volume in the *International Critical Commentary*. Under the circumstances it would seem as though the interests of impartial and exact scholarship would have been advanced if our author had reviewed, either in the body of his book or in an appendix, the arguments of those who oppose Harnack's conjecture as well as the arguments which seem to him to support it.

At any rate, to the multitude of earnest students who still cling to the belief that the Apostle Peter is indeed the author, it will be re-assuring to know that Canon Streeter himself is

by no means sure of his position and that the main thesis of his book, which after all, is its real contribution to Christian thought, is not invalidated by disagreement with him on this point. He himself says:

"The hypothesis I am about to put forward is one which would explain the facts, and that in a way which is, to my mind, less unsatisfactory than any other I have come across; but I should be the last to maintain that it is the only hypothesis which will explain them; or that it is one which admits of verification of a convincing character. . . . Whoever was its author or whatever be its date, we have in 1 Peter evidence of a stage in the evolution of the importance of the regular ministry, considerably in advance of anything in the epistles of Paul." (Pp. 128, 139.)

And so, we once more express our great appreciation of this important and delightful book, and rejoice in its contribution to the realization of unity within the church of Christ. As another reviewer has said, "Dr. Streeter's book deserves full consideration by all who pray for the coming of the Kingdom of the Lord in its fulness." The inescapable significance of the book would seem to be summarized in its closing sentence, "It may be that the line of advance for the Church of to-day is not to imitate the forms, but to recapture the spirit, of the Primitive Church."

JAMES COFFIN STOUT.

RELIGION ⁴

DR. AMES, Professor of Philosophy in the University of Chicago, is so well known by his other writings on religion that the reader turns with interest to this new book bearing the simple title, *Religion*. The particular interpretation of religion which it presents is well stated by the folder:

"An acknowledged leader of the humanist wing, himself a teaching philosopher and a practicing preacher, sums up the case for religion as a social product. To the view that religion

⁴*Religion*. By Edward Scribner Ames, Professor of Philosophy in the University of Chicago. New York: Henry Holt and Company. 1929. Pp. viii+324. Index.

is supernaturally revealed, he opposes the view that religion grows from the communal life of men. Against the tradition that God made men in his own image, he posits the theory that men create their God after the pattern of their own highest ideals."

It is to John Stuart Mill that Professor Ames traces back the origin of his theory of religion:

"In John Stuart Mill, philosophical empiricism reached its limit of negation concerning the traditional theological conception of God as a being whose existence could be logically and conclusively proved; but in Mill there was also the beginning of an entirely different conception of religion. He began to see religion as a social process arising from human desires and emotions directed toward ideal ends." (P. 26.)

The failure of this conception of religion to make any marked progress in Mill's time was due to the fact that it did not have any sound intellectual backing. Since the beginning of the twentieth century, however, the logic of empiricism, the historical method, the study of the social nature of man, the conception of evolution, and the functional or behavioristic psychology, have combined under the method of the physical sciences to give new meaning and support to this theory of religion. According to the author, this has become the most satisfactory explanation of the nature of religion.

When thinking of Professor Ames as a Humanist the reader must carefully distinguish between the different types of Humanists: The psychologists, like Professor James A. Leuba, who seek to bring religion under the domain of psychology alone; the ethicalists, like Adler and Lippmann, who seek to reduce religion to the level of ethics; and the religionists, like Ames and Holmes, whose interest is primarily in religion. These groups fundamentally are far apart and should not be classed together. The first two are philosophically and psychologically separated from the religious group more radically than this group of Humanists is from the Theists. For Professor Ames is interested in religion, Christianity, and the church. He has been for over twenty-five years the minis-

ter of the University Church of the Disciples of Christ, and he is also Dean of the Disciples Divinity House. His scientific sallies are executed for the purpose of capturing enough scientific information to make religion intellectually acceptable to the modern university-molded mind. The theory of religion which explains it as a social product relieves the mind of the embarrassing entanglements which theology and philosophy create, and fits congenially into the new field of the popular social sciences.

That religion is always found functioning in a social environment and dealing with social values cannot be denied. So this obvious fact is made its fundamental nature, and the search for its origin in deeper psychological experience is ended. In the same way the problem of science and religion disappears, for the very method of approach leaves science supreme. Upon this point Professor Ames remarks:

"It would be truer to regard science as the method of all possible knowledge, and religion as one of the subjects to which it may be applied. Then the correct observation would be that knowledge of religion is comparable to knowledge of other social interests, such as politics or economics." (P. 74.)

It is somewhat disconcerting to find a philosopher capitulating so abjectly to science as the guardian of "all possible knowledge," especially when he is attempting to make religion over to fit Professor Dewey's philosophy. For those familiar with Professor Dewey's point of view can never forget that famous ninth chapter on Experience, Nature and Art, in his book, *Experience and Nature*, where science receives scant consideration, and art is placed upon the throne as ruler in the realm of epistemology. But it is not philosophy, but a scientific method, that is here in the mind of the author. So also in the conflict between ethics and religion, the social theory of religion makes religion the product of moral character. This theory was thoroughly discussed in our review of Professor Baillie's book, *The Interpretation of Religion*. One quotation will give the reader some idea of its trend:

"The importance of religious personages, like Moses or Christ, lies not in their unique metaphysical nature, but solely in their exemplification of obedience to conscience and duty" (p. 86).

Having cleared the field for action, we are ready to deal with the specifically religious problems. In the chapter on The Gods of Religion, he takes up the question of the nature of God. His conclusion is: —

"God is thus shown to be the Spirit of a people, and in so far as there is a world of humanity, God is the Spirit of the world" (p. 132).

This being the nature of God, His existence is easily established. So we read:

"Such a conception of the nature of God involves no longer the old difficulty concerning his existence. His reality is as demonstrable as the world itself, indeed it is given in the living experience of all socially minded people. . . . This may be seen in such realities as Alma Mater and Uncle Sam. Alma Mater is not a myth or mere idea. It is the reality of an organization of things and people." (P. 133.)

From this point we can hasten on to the nature of prayer. One cannot understand the author's scientific explanation of the psychology of prayer without a clear idea of the relation between self and God. God is the "Other" with whom the self is in constant communication, in whom the self lives and has its being. That "Other" may be one of the many selves that dwell in the community of selves within each personality. As when one talks to oneself. He may be another person, or the spirit of a group, organization, city, nation, or the spirit of humanity or the universe. At this point we will give way to the author:

"This Other is of the same nature as all the lesser 'others,' constituted of social groups of varying scope and function. It is not a figment or an illusion any more than the state or the family is an illusion. It has the substance of the actual world of things and people, of history and projected action. Philosophy calls it the Universal or the Absolute; science designates it as Nature or Life; religion names it God." (P. 145.)

This conception of the "Other" is so fundamental for all that follows that we will give one further statement:

"The 'other' may be another human being, or a set of human beings held together as a family or a city or a nation, or it may be Humanity or the Universe. . . . We love God as surely and as intelligently as we love our country or our Alma Mater, but with deeper and more consummate affection." (P. 145.)

Prayer arises out of the human habit of using language and conversing. In this Pantheon of "Others" any one of these "Others" may become the object of prayer. It may be reduced to talking to oneself:

"Prayer, in its basic character, is this kind of conversation with another, but the 'other' may be one of these idealized selves" (p. 209).

Of course, the elevating effect of sincere prayer is proportionate to the moral dignity and worth of the "Other" to whom the prayer is made. This is also true of worship, and all of the phenomena of religious experience.

In the preliminary chapters, I-VII, the author finds his social theory of religion working satisfactorily; but the moment he enters the distinctly religious realm, where he faces such problems as God and The Self, God as Idealized Reality, God and Personality, Mysticism's Quest for God, Prayer, Death and The Future, and Creative Religious Behavior, etc., he draws heavily upon the psychological resources of idealistic philosophy and Theism. This book furnishes another striking illustration of the fact that, when the full sweep and scope of religious experience demands room to function, it cannot be confined within the limits of Humanism. The theory is not big enough to hold the experience.

In conclusion we will jot down a few observations. The psychologist finds more difficulty than the philosopher in identifying the love-behavior of the alumnus of a college for his Alma Mater and the American patriot for Uncle Sam with the devoutly religious Christian's love-behavior for his God. The differences stand out more than the similarities. Again,

the psychologist refuses to admit that "the method of all possible knowledge" is that employed by the physical sciences. He also objects to the committing of psychology to the idea that personality is a "community of selves." And, lastly, he insists that in the fields of anthropology, social psychology, and psychology it is still an open question as to whether religion is a social product, or the creator of social products. Until these assumptions have become established facts the social theory of religion can claim for itself no scientific standing. And with the recent research in the field of the nature of religious experience to guide, it is growing less and less scientific as theory.

ALBERT CLARKE WYCKOFF.

A HISTORY OF CHRISTIAN MISSIONS IN CHINA ⁵

THIS BOOK, true to its title, is not a story book; it is *A History of Christian Missions in China*. It contains 843 pages of historical facts, with 50 pages of bibliography to support them. The average reader will not find it easy reading, and will be tempted to lay the book down.

The necessary magnitude of the volume becomes evident from the Contents. A large part of the book is given over to the record of the missionary efforts of the Roman Catholic Church, together with a brief account of the work of the Russian Orthodox Church. Measured by chronology, the allotment of space is not unfair, inasmuch as there is historical data to show that the Nestorians entered China during the T'ang dynasty, 618-907 A.D., while the first Protestant missionary did not reach the field until 1807. Measured, however, by the weight of influence on Chinese life, one feels that too much space is given to this Catholic work. Still, the author performs invaluable service in acquainting the Protestant mind with the work of Catholic missions, a knowledge of which should challenge us to more earnest endeavor.

⁵ *A History of Christian Missions in China*. By Kenneth Scott Latourette, D. Willis James Professor of Missions and Oriental History in Yale University. New York: The Macmillan Company. 1929. Pp. xiv+930. Index. Bibliography. Map.

In his Introduction Latourette sets forth certain questions to awaken interest: How does it happen that the Roman Catholic, the Russian Orthodox, and the Protestant churches are represented in China? Why has the Protestant missionary force been so much larger than the Roman Catholic forces, while yet the Roman Catholic Chinese are so much more numerous than Protestant Chinese? Why have missionaries often undertaken such extensive educational and medical work? What effect has the missionary activity had upon China? To what extent has China become Christian? How far, if at all, has Christianity influenced political, social, religious, and intellectual movements and institutions? To answer these questions, it is obvious one must study the missionary enterprise, "both in Occidental and Chinese setting" and "be familiar with the general outlines of the religious history of Europe and America." Here, then, is the method. The missionary invasion is to be examined by periods, in the light of economic, social, political, and religious conditions existing in the West and in China.

To understand the results which followed on the impact of Christian truth on the minds of the Chinese one must understand the religious background of the Chinese. A survey of the situation reveals the fact that Confucianism, Buddhism, and Taoism, together with indigenous animism, have helped to shape the religious mind of the Chinese. "In practice the Chinese is eclectic, and without any sense of inconsistency is an animist, Confucianist, a Buddhist, and a Taoist." Any religion coming in contact with a tolerant people will find a tendency on their part to compromise with the older faiths. Despite the tendency toward toleration in matters of religion, there have been many periods of persecution. In general, it may be said that persecutions have been instituted and carried on by the state, "either because a religious group had jeopardized the existing political order or because it was believed to have threatened the fundamental structure of society." Remembering, too, that the Chinese are polytheists, and

withal not a mystical people, but one whose righteousness consists, not in a compelling vision of God, but in a prudential regard for society a sense of civic and family duty, the practical difficulties which faced the Christian missionary may be understood.

On the other hand, Christianity has much in common with the prevailing faiths of Buddhism and Confucianism in its emphasis upon ethics, while the Kingdom of God has much that harmonizes with Confucius' ideal world order. The monastic orders and ascetic ideals, with elaborate rituals corresponding to those of the Nestorians, the Russian Orthodox, and Roman Catholic churches, were not entirely strange to the Chinese. "But Christianity, presenting as it did, a higher ethic embodied in the person of Jesus, could not tolerate polytheism, ancestor worship, and animism." Moreover, it appeared to be foreign and a disrupting force in the community.

Passing over the tradition that St. Thomas reached China in the first century, the history of Christian missions proper begins with the Nestorians, during the T'ang dynasty. They came to the height of their power and influence under the Mongol dynasty. It was during this dynasty that the Franciscan and Dominican orders began their work in China. With the fall of the Mongol dynasty, "Christianity disappeared from the horizon of the Chinese even more completely than it had after the fall of the T'ang."

After several unsuccessful attempts on the part of the Franciscans to reopen work in China, the Jesuits succeeded in establishing themselves. The coming of the Manchus helped them to gain a foothold. Despite periodic persecution Catholic missions flourished. The Edict of Toleration, March, 1692, came as a reward to the Jesuits for services rendered to the state.

The efforts of Roman Catholic missionaries to adapt themselves and their faith to the life and thought of the Chinese is of special interest to Protestants. "If a Chinese, particularly a scholarly Chinese, could accept the Christian faith and re-

main loyal to the more important institutions and practices of his nation, if he could feel that the new religion was akin to Chinese thought and teachings at their best, the church might achieve for itself a permanent and influential place in the life of the country." Should they wear Chinese dress? Should they use the Chinese language in sacraments? The Pope as early as 1615 gave his consent. What should be the word for God? Should ancestor worship and Confucian rites be condemned, or Christians be allowed to participate in them? There was much heated discussion, and the practice among the orders varied. At last Clement XI, in 1704, issued a decree forbidding Christians to take part in sacrifices to Confucius or to ancestors. One loophole was left: "Ceremonies which were purely civil or political and which had in them no taint of superstition were to be tolerated."

However, causes not related to ritual entered in to bring about a decline of Roman missions. There was the deep seated dislike of all foreigners, and the suspicion of European powers in particular. But, while the papal decree made the winning of adherents more difficult and rendered occasion for persecution, it did maintain high standards for those within the church.

Until the close of the eighteenth century Protestants were little concerned with the missionary enterprise. Following the religious awakening which began in the eighteenth century the English Baptists formed the first society. Robert Morrison was the first Protestant missionary to reach China, in 1807. Others followed. It was not until 1829 that the first American missionary sailed for China, David Abeel, under the American Board. The Presbyterians and Baptists soon entered the field.

A contrast of methods employed by Protestant and Catholic missionaries is of interest. The Roman Catholic, represented by the Jesuits, "took pains to learn the language, and were able with the help of native scholars to put their message in literary form acceptable to Chinese scholars." They were expert in Chinese etiquette. They emphasized the similarities

of their message to that of the classics. Public preaching being impossible because of persecution, they made their approach through catechists. Protestant missionaries employed preaching and personal interview. Much attention was paid to the preparation of Christian literature and the translation of the Scriptures. They opened schools and hospitals. Western education was freely offered. "Roman Catholics had few schools of the kind to attract those seeking Western knowledge, and placed scant emphasis on the preparation of literature." "Protestant schools were practically the only institutions in China where training in Western learning could be acquired."

China has stoutly resisted both political and religious penetration. They have often identified the two, and not without reason. The murder of the two Roman Catholic missionaries in 1897 gave the German government the excuse for seizing Tsingtau and Kiaochow, together with special privileges in Shantung. The imperial rescript of 1899 which made it possible for Roman Catholic missionaries to approach Chinese officials led to the priests and vicars assuming official insignia. In many places both Roman Catholic and Protestant missionaries were guilty of intruding themselves into court and sitting beside the magistrate to hear a case between a Christian and a non-Christian.

The Boxer Uprising was only a sudden outburst of indignation long pent up in the hearts of the Chinese. It represents the convergence of the forces of unrest. "The causes of the disturbances were many. Practically all the factors that made for unrest throughout the Empire were present—anger at the seizure of territory by the powers; resentment against the interference of missionaries in lawsuits; irritation at the acquisition of property in the interior by missions, at the proscription by missionaries of many time-honored Chinese institutions and customs, and at the Christians who embraced these disorganizing teachings; offenses by foreigners, including tactless missionaries, against Chinese susceptibilities; the scandal occasioned by misunderstood Christian customs; the dis-

content of those thrown out of employment by the railway, the steamboat, and the post office."

While the powers did much by their punitive measures to undo what the missionaries by their martyrdom had accomplished, still the ultimate result was for good. The church turned its eyes toward China, and quickened its effort. The Boxer Uprising marks a turning point in the history of China, and so in the history of Chinese missions. Up to this time China has successfully resisted the advancement of Western civilization, including Western religion. The uprising marked the victory of foreign powers and the defeat and humiliation of the imperial government. Resistance to Western culture crumbled. The younger generation was ready for rapid reform.

Since that uprising Protestant missions have flourished, interrupted only by the recent revolution, accompanied by a revival of antforeign, anti-Christian propaganda, which caused most of the missionaries to be withdrawn from the interior. By 1927 many had returned to their posts, and since then others have returned, together with new re-enforcements.

In his summary and conclusion the author contrasts the work of the two great bodies of Christian missions, the Roman Catholic and the Protestant, pointing out eleven points of difference. Being two distinct religions, it is not surprising that their objectives differ so widely, hence their methods. The two bodies have had little or no dealing with each other. "Catholics have concentrated upon building up a Christian community: Protestants divided their energies between that objective and attempting to influence the nation as a whole."

The leavening process has worked very slowly in China. The lump has been very large and difficult to penetrate, and there has been lacking that warmth of atmosphere which makes for the rapid germinization of truth. The process is still going on, and some of the results are summed up as: "Renewed spiritual life in hundreds of thousands of lives; the development of national leaders, educated and prepared to represent

their nation; re-enforcement of Chinese ethical standards and quickening of the Chinese public conscience; heightened regard for the individual; influence upon non-Christian faiths, reforming and disintegrating, and the recognition of Christianity by the cults."

The missionaries have been the interpreters of the Occident to China, and have become the interpreters of China to the Occident. With all their mistakes and clumsy fumbling at times, their influence has been for the best. The missionary has done for China that which China will one day appreciate more fully.

One notable feature of the book is the summary at the close of each chapter.

The author has done an exhaustive piece of work. Every student of missions owes him a deep debt of gratitude. The book will be accepted as authoritative.

ROBERT H. ROBINSON.

THE HOPE OF ISRAEL: WHAT IS IT? ⁶

THE AUTHOR of this work is a member of the bar of the Supreme Court of the United States and writes with the incisiveness of the trained lawyer. The reader will have no difficulty in following him, and will hardly escape being convinced by his reasoning. He already is well known as an interpreter of Bible doctrines and subjects; *Patmos Visions*, *The Seventy Weeks*, and *Which Version?* being titles in the list of his discussions.

The present volume, *The Hope of Israel*, is symptomatic of forming judgments and settled conclusions on several major matters of Christian eschatology, as, for instance, the final spiritual state of the world, the premillenarian theory of a temporally restored Israel, and the actual disposition of the communities of Israelites now existing, or that shall be existing at the final determinative of eschatology. The book con-

⁶*The Hope of Israel: What Is It?* By Philip Mauro. Boston: Hamilton Bros. 1929. Pp. 261.

sists of twenty more or less brief chapters; but these chapters are plentifully supported by apposite texts of Scripture, in the handling of which the author displays remarkable aptitude. As already suggested, the style of this work is strong, rugged, and well adapted to effective argument. The author carries his conclusions with him. Unlike some writers, he fully explored his theme before adventuring upon its treatment.

A statement of the *motif* of the book will enable the reader to follow the brief review which our space permits. It is this. A detail of the teachings of the familiar premillenarianism supposes the restoration of Israel to temporal empire in Jerusalem. To this restoration extensive, if not universal, dominion is allowed; and its fortunes are variously related by dispensationist interpreters to the thousand year reign of Christ on earth. It is not only to combat and extinguish this claim that the author has set out, but it is also to show that another people, and another reign, are meant, and that this reign is to be another *where* than is conceived of by the supporters of the dispensationist theory. The subject people of this reign, according to our author, are "the election," composed of both Jews and Gentiles, on the basis of personal faith in the Messiah.

The Lord of this reign is to be the Christ, not as the temporal and hereditary Son of David, but as David's spiritual Son; and more, even as him whom David adored as Lord. The realm in which this reign is to be realized is not Jerusalem and its region, but the realm of all spiritual relations and experiences. The question is not *when* the millennium shall come, but *where*. Proper attention to this thought would cure a thousand errors.

The subtitle, *What Is It?* that is, *What is the hope of Israel?* describes the course of the author's argument. An appeal is made to the Old Testament prophecies concerning the rehabilitation of Israel, after centuries of suffering and dispersion. Also careful assessment is made of these prophecies as they passed under the interpreting treatment of the Lord

and His apostles. The result is that there is found neither in the Old Testament nor in the New any warrant for a restored temporal Kingdom of Israel as part of the Messianic scheme. The candid reader will be impressed that the use made of the proof texts has established the author's contention.

At first glance it does not appear to be a matter of sufficient moment to warrant so circumstantial and laborious an attempt as that which has been undertaken; but the issue involved has run to disturbing length, and may be in the way of doing so again. It will have little standing with those who read the *The Hope of Israel*. For myself, as I suppose is the case with the majority of Christian believers and students, the matter of a temporal Israel in Christian eschatology has not seemed to be reflected from the face of prophecy, either of the Old Testament or the New. But it has seemed a thought made tenable by the terms of prophecy that the Jews, at last, might be gathered to a centrality in Palestine, as the means of a restored nationality and race consciousness, leading finally to their conversion to the faith of the true Messiah. This supposes the "commonwealth of Israel" as only a segment of the universal Kingdom of Christ, whose throne is not in Jerusalem, but in "the fulness of him that filleth all in all." Personally, I choose to think of the present Zionist movement as prophetically tending to that end.

H. M. DU BOSE.

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THE COURSES leading to the degrees of Bachelor of Sacred Theology, Master of Sacred Theology, and Doctor of Sacred Theology offered by The Biblical Seminary in New York are approved and registered by The Board of Regents of the University of the State of New York. All academic records of courses completed in other institutions must be approved by the Board of Regents, through the office of the Dean of The Biblical Seminary.

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FOR EARLY ISSUES

EVANGELICAL
SCHOOL OF THEOLOGY

Readers of *THE BIBLICAL REVIEW* may look to the coming fall and winter numbers with high expectation. The list of important manuscripts, already received or arranged for, is steadily growing. We mention a few here:

The Pivot of Christianity. By E. K. Simpson, one of the ablest Christian lay writers of England.

The Spiritual Value of the Epistle to the Hebrews,
By Principal John McNicol of the Toronto Bible College.

The Meaning of Pentecost. By Professor Charles R. Erdman of Princeton Seminary.

Current Tendencies Which Limit Faith and Life. By Professor Alva J. McClain, Secretary of the Foreign Missionary Society of the Brethren Church.

The Russian Apostasy. By P. Whitwell Wilson, noted publicist, sometime member of the British Parliament.

James Montgomery, Moravian Hymn Writer. By Rev. John Greenfield, Secretary Moravian Evangelistic Committee.

New Ideas and Methods in the Study of New Testament Greek. By Professor A. T. Robertson, international authority on the Greek New Testament.

The Paraclete in Tertullian's Writings. By Rev. R. Birch Hoyle, of England.

What Sunday School Lessons Are Found Helpful?
By Dr. James McConaughy, Editor of Publications, American Sunday School Union.

Architecture and Articulation. By Rev. Fred Smith, Congregational Pastor.

TWO DOLLARS A YEAR

The study of antiquity appears to deal only with dead things. In reality it has to do with living things. What we bring with us from the venerable soil of the East to our Western homeland has life in itself. It puts forth leaves and blossoms. It bears the ripe fruits of knowledge.

—ADOLF DEISSMANN
in this issue.

THE BIBLICAL REVIEW

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EDITORIAL

ARCHEOLOGY NOT ONLY STRONGLY APPEALS TO THE imagination, but it is continually making invaluable contributions to our knowledge of ancient history, both sacred and profane. Since the most thorough scholarship is essential here, it is a great satisfaction to turn to a writer like Dr. Deissmann, whose reputation guarantees reliable guidance in this enchanting field, especially when he takes up such a subject as The Excavations in Ephesus.

Beyond doubt the uncovering of a city so prominent in the history of the apostolic church arouses even a much more expectant interest than in the case of places associated with the more remote times of the Old Testament.

Dr. Deissmann opens with brief but revealing touches upon the history of Ephesus, such as might well occur to any learned traveler approaching it today by railway. Next we get a vivid picture of the scene which greets him as he nears his destination. Then follows a careful description of Ephesus as it now appears to the visitor, the story of the archeological work being carried on there, and on account of the important results of these excavations. New light has already been thrown upon pre-Christian and early Christian history, and the student of church history may well await with an eager curiosity what the spade is still to uncover amid these classic ruins.

It remains to be noted that this article has a delightfully graphic style which adds much to the reader's enjoyment as well as to his more lively interest in all those references to Ephesus which occur in the New Testament.

WE TALK MUCH ABOUT MODERN CONDITIONS IN THE church; but are they exclusively modern? Human nature remains essentially the same, and so reacts in much the same way to similar conditions. A review of the history of the prophets, as regards their characters, utterances, and the popular responses to their messages, reveals some facts of a singularly familiar kind. This is the more striking when we include the activities of the false prophets.

This will be noted in Mr. Thompson's rather unusual and quite suggestive contribution, *The Counter-Prophets*. It is a study of the false prophets encountered in the Old Testament record, and covers in particular their times, their motive, and their character. It is especially worth noting that the false prophet on certain points achieved an imitation of the appointed and loyal messengers of God which was well calculated to mislead.

The most significant feature brought to our attention here is the motive of the counter-prophet. He was not attentive to the divine voice that he might impress upon men the will of God; his ear was to the ground so that he might grasp the popular desire in order to win favor of men. Mr. Thompson does not make use of present terminology, nor does he stress the application of what he writes to this day; yet we seem on quite familiar ground. The counter-prophet he says, "dealt with that which could readily become a spiritual fad." And again: "The counter-prophet was without support in

the annals of prophecy. He therefore sought support by appealing to the restless spirit of his times."

WHAT IS THE PLACE OF EVANGELISTIC PREACHING TO-day? There appear to be two almost mutually exclusive views about it. We are told that the day for such preaching is past, and then, on the contrary, that people are becoming weary of both materialism and intellectualism and are heart-hungry for the old message of the Gospel.

Dr. Goodell has had rare opportunity to form a sound opinion in this matter, and he gives it under the heading, *Does the Laity Want Evangelistic Preaching?* He first summons several prominent witnesses, laymen accustomed to appraise the value of things from the standpoints of the need for them and their results. To their testimony he adds that of recent literature.

From these and thousands of other expressions he has heard in the course of his work, Dr. Goodell proceeds to answer his title question, but first pausing to define evangelism. It is impressed upon us that the great test of a Christian sermon is not its rhetoric or its quotations or what not, but its ability to meet the supreme need of the hearer. The preacher must remember that he is the advocate of the Lord of life.

Furthermore the evidence is against the assertion that the idea of sin and its consequences has disappeared from the thinking of men. Preachers have really failed to read the signs of the times. The complaint is reiterated that the pulpit has lost its assurance. People want positive utterance on the great essential questions. "Preaching," says Dr. Goodell, "is either a dull habit, or it is the mightiest passion on earth."

In its latter part the paper interprets the evidence as a convincing argument "that the pulpit must make

the message of the changed heart and the changed life the fundamental thing in its proclamation.”

AMID ALL THE QUESTIONS THAT HAVE BEEN AGITATING the church for years those which center in the “glorious appearing” of our Lord continue to hold their place. Not only have we confident advocates of both premillennial and postmillennial views, but there are divisions in these two camps.

Even a casual examination of the literature of eschatology reveals the fact that one of the prominent matters in dispute, if not indeed the chief one, is that of the literal or figurative use of the language involved in various prophecies. This is an ancient source of disturbance, one that seems rooted in the varying responses of our imperfect minds to the same data presented to them.

In January we presented a paper upon the unfulfilled prophecies respecting Israel, the view held there being that the future Israel will consist of Abraham’s spiritual children, including both Jews and Gentiles by natural descent. Considerable interest was aroused by this treatment, and we have had comments both from those who uphold it and from others who believe that the Israel to come will be the natural Jewish race.

Fairness bids us hear both sides, though we have no intention of developing a controversy on this point, and we therefore give in this issue Dr. Gaebelein’s article, *The Future Fulfillment of the Promises to Israel*. Here this veteran student of prophecy earnestly champions the view that the prophetic use of “Israel” is confined to Jacob’s natural descendants; that is, the word does not refer to the church, as has long been held.

Dr. Gaebelein distinguishes sharply between the literal and the “spiritualizing” methods of interpreting

the prophecies as to the future, marshaling many prophetic and other passages in his application of the former. His paper needs no analysis. It will meet the expressed wish that the view he upholds might have in these pages an able defense.

IT HAS BEEN SAID THAT WRITERS UPON THE RURAL PASTORATE are largely men who have never served in that field, and so do not know its problems at first hand. However that may be, there are many able men in country pulpits who are proving real leaders and builders, as their work shows. We recently asked Dr. Henry W. McLaughlin, Director of Country Church Work in the Presbyterian Church in the United States, to recommend several ministers of his acquaintance who could write from experience in rural churches. As a result we present three brief papers which we commend to young preachers especially. The fact that they represent one communion in one part of the country in no way prejudices their statements. There are to be found much the same difficulties, opportunities, and results regardless of sect or section.

First, Mr. Burney takes up commonly expressed opinions concerning rural pastorates from the standpoint of those used to city conditions. He then turns to the duty of rescuing the drifting people of the country. He also finds a distinct advantage in a country pulpit for the preacher himself, as it aids him to orient himself.

The very physical environment of the country has a strong appeal to Mr. J. C. B. McLaughlin because of the natural and healthful living conditions. Then there is the larger time for study, while the simple life about him has a distinctly favorable effect upon one's preaching. He also sees in the minds of the parishioners a

more fertile field than can be found in the more restless and overstimulated life of the city.

It seems to Mr. Rolston that spending the earlier years of one's ministerial life in a rural church is a great preparation for whatever work he may be called to in his later years. A country pastorate is no lazy man's job. The people are more dependent upon the minister for help and guidance than are those of the city. As a result he has the opportunity and the responsibility of shaping the lives of young people who are to be the future leaders of church and nation.

The whole tone of these brief expressions is optimistic, and the attitude of the writers is that of men who have found responsibilities which, when faced, reveal rare opportunities that call for a man's best thought and work.

IT WAS LONG FELT THAT, IF THE LIQUOR TRAFFIC WERE abolished, the worst menace to the home and society would have been destroyed. But the resources for evil in unregenerate mankind are apparently limitless. Before the war against alcohol is fully won there spreads over the world an even more terrible scourge in the form of new narcotic drugs.

Several things combine to render this latest peril far more deadly than drink and far more difficult to deal with. Some of these drugs, especially heroin, ensnare their victims with a swiftness and completeness that make the reclamation of the drunkard easy by comparison; and, what is more, the drug addict is a far more dangerous member of society than is the drunkard. Then too, difficult as is the suppression of the illegal traffic in liquor, the comparative ease with which the hideous drug traffic is carried on offers difficulties to government control that are well nigh insuperable.

Captain Richmond P. Hobson is devoting to the crusade against this formidable enemy to society the same courage and energy that enabled him to sink the Merrimac in the entrance to the harbor of Santiago during the Spanish-American War. His statement of the case, in *The Problem of Narcotic Drug Addiction*, is an appeal to the church to throw her great influence into this struggle which is now only beginning, but which promises to be the most desperate of its kind in history. Every pastor should not only weigh carefully his statements, but should see that his people are made acquainted with the facts here given about this sinister and subtle evil which seeks especially to seize upon the youth of the country.

Here prompt and thorough education promises the best results, as Captain Hobson shows, and a world-wide organization to this end is already planned. As he points out, the church has a great mission in the direct reclamation of the drug victim through her spiritual resources, and moreover her great moral influence and educational facilities make her indispensable in this latest crusade.

PUBLISHERS AND AUTHORS HAVE EXPRESSED GREAT SATISFACTION with the book reviews in this quarterly. The half-dozen books listed below and considered in this number cover as many fields:

Commentary on the Four Gospels.—Smith.
Behold the Man.—Rittlemeyer.
The Self: Its Body and Freedom.—Hocking.
Mahatma Gandhi's Ideas.—Andrews.
The Decline of the West.—Spengler.
The China Christian Year Book, 1929.

R. M. K.

THE EXCAVATIONS IN EPHEBUS ¹

By PROFESSOR ADOLF DEISSMANN, University of Berlin, Chairman Ephesus
Excavations Board of Trustees

THE TRAVELER reaches Ephesus, the ancient metropolis of Asia Minor, most easily today by means of the early morning train from Smyrna, the great seaport of the Levant. This daily train connects this city, the greatest present-day port of western Asia Minor, with inland Anatolia. During the two- or three-hour journey one does well to realize what mighty fortunes of world history Ephesus had witnessed.

Her geographical situation, extraordinarily favorable for communication, presupposed nearly all the great events of her history, from the beginning of the Greek colonization, nearly one thousand years before Christ, to the times of Alexander the Great and his successor Lysimachus, and from then on to the days of the Roman Caesars and the Byzantine emperors. This city, commanding the highways of land and sea, was always a center of great occurrences. But subsequent events caused her decline. Among them were the successive devastations under the Seljûkian and Ottoman sultans, and the irresistible alluvialization of her harbor by the river Cayster, which finally cut her off from the sea.

Nevertheless the potent spiritual heritage which the venerable city has bequeathed could not be destroyed, for Ephesus holds an almost singular importance in the universal history of human thought and religion. The

¹ Translated from the author's manuscript by Howard T. Kuist, Ph.D., Professor in The Biblical Seminary in New York. Berlin, January, 1930.

name of the great philosopher Heraclitus of Ephesus shines like a beacon through the centuries. And, though in primitive times Ephesus was the center of the cult of a great Anatolian Mother-goddess, she continued in the broad daylight of history to be, for more than a millenium, until the victory of Christianity, the world renowned city of Artemis (Diana). The Artemis Temple, reckoned among the Seven Wonders of the world, though destroyed time and again, always arose resplendent from the ruins, and in the age of the religious crisis was perhaps the strongest bulwark of heathenism in the whole Mediterranean world. Then, through the Apostle Paul, the city became the most important *locus* of Christianity and a central station of the Christian apostolic mission.

Here, in the chief city of the Roman province of Asia, Paul personally founded a flourishing church. From this place he undertook his most important journeys to Macedonia, Illyricum, and Greece. From here he probably wrote most of his letters which have been preserved, among which are his Prison Epistles.² Here, indeed, after his death these letters were first collected and published, and here Paul carried on a life and death struggle with the anciently entrenched heathenism.

The scene of the riot led by the silversmith Demetrius and the demonstration in the name of the Artemis cult against Paul in the theater of Ephesus, described with such wonderful clearness in Acts 19, belongs to the greatest pages in the religious history of mankind. This theater, preserved to this day, is one of the grandest sights of apostolic antiquity.

The oldest trustworthy tradition of the Christian

² For this thesis cf. G. S. Duncan: *St. Paul's Ephesian Ministry*. London: Hodder and Stoughton, 1929.

church closely unites two other apostolic names with the Ephesus of the first century, namely, Timothy and John. The Apostle John, "the disciple whom the Lord loved," stands out especially as the greatest saintly figure of Ephesus. In all probability we may look upon Ephesus also as the home of the potent Johannine texts of the New Testament—the Gospel of John, the Epistles of John, and the Revelation of John.

And then what an abundance of great names, great spiritual creations, and great facts are connected with Ephesus in the broader scope of early Christian history as far back as the outwardly resplendent centuries after the victory of Christianity under Constantine the Great! Then the stones of the Artemis Temple were taken to build magnificent Christian churches, and great ecclesiastical world assemblies of the ecumenical church met in Ephesus for vehemently agitated and critically decisive deliberations.

The history of this Pauline and Johannine city during the middle ages is the history of a slow but irresistibly tragic ruin. The forces of nature and the terrors of never ceasing wars reduced the city, in the course of a thousand years, to such complete ruin that, until sixty years ago, no one knew where, under the rubbish covered by the alluvium of centuries, the remains of the Artemis Temple lay.

Recalling the fortunes of the city with such thoughts, the traveler to Ephesus, shortly before he arrives at his destination, enjoys a singular view. There to the right of the railroad line he sees shadows scurrying back and forth upon the sunny, wild, steep precipices of the Alaman Dag, glowing in the Anatolian morning sunshine. The eagles of the mountains around Ephesus, circling high above, are greeting him. This is a bit of

antiquity. Heraclitus saw these regal creatures soaring, and after him Alexander, and then Paul, and the Apostle John, whose symbol is said to be the eagle. And when one sets foot upon the ground of the old city itself, at the station Ayasoluk, now called Seljûk, he should sense within himself something akin to the refrain of Old Testament piety: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Proceeding thither through the streets of the little Turkish village, along the pillars of an ancient aqueduct, we arrive at the Ayasoluk Hill with its mighty ruins of the Johannine Basilica of the Emperor Justinian and its stately castle of the middle ages. From this height we gain a wonderful picture of the city imbedded in an Eastern landscape of classic beauty. We see before us the broad, geologically young, plain at the mouth of the river Cayster, embraced on the north and south by the high, beautifully formed mountains as though the ancient Mountain Mother standing to the eastward had stretched out her arms in a wide protecting way to that place where the blue mirror of the Aegean Sea brightens the western horizon.

When viewed from the Ayasoluk Hill the ancient city is almost entirely hidden from our view. Only the prodigious mosque of the Sultan Isa and the low lands in which are the ruins of the Artemis Temple, lie in the immediate vicinity, at our feet; only the vast region of the Necropolis on the Panajir Dagħ greets us in solemn silence across the way; only the line of the city wall built by Lysimachus, which climbs heroically over the mountain, over Bulbul Dagħ and Panajir Dagħ, drawing itself toward the distant west to the hill known as the Prison of Paul, suggests the circumference of Ephesus, and at the northern edge of the Panajir Dagħ are the

massive ruins of the stadium and the great gymnasium. Once about three years ago I saw these ruins all ablaze as in a sea of fire. The surrounding luxuriant heath of dry thistles and narthex bushes and an exuberantly growing thorn patch had caught fire.

One comes to the old city itself only after a half-hour's excursion southwards to its Magnesian Gate. Here one now observes how the city was partly imbedded between the Panajir Dagħ and the Bulbul Dagħ; how it partly climbed up in terraces upon the slopes of these ranges, as is the case with numerous other cities of the Mediterranean world; and how its richly decorated public quarters had stood on the plain between the western slope of the Panajir Dagħ and the former harbor in splendid magnificence; the immense ruins of the theater of Paul's time commanding the whole view.

And now through the masterly skill of European archeologists the greater part of this ancient Ephesus has risen again out of the rubbish and rubble of the centuries.

First of all, in the year 1871, after many years of laborious work, the Artemisium was rediscovered, through the ingenuity of the British architect J. T. Wood. The work on the Artemisium was subsequently carried on very effectively by David George Hogarth.

But from 1898 to 1913 the Austrian Archeological Institute of Vienna devoted itself to the exploration of Ephesus on a much broader scale under the direction of Otto Benndorf. The technical skill attained by the Vienna investigators and the yields of their excavations, as well as the wealth of materials they have made accessible by their scientific thoroughness, is a total achievement which ranks worthily with the German and

American investigations which were being carried on with such brilliant success during the same period in the neighboring region of western Asia Minor. The Austrians through their prolonged work in the open light and open air have contributed, in the course of time, a whole staff of outstanding specialists to science. Such men as Rudolf Heberdey, G. Niemann, W. Wilberg, Fr. Knoll, V. Höfert, Josef Keil, and others became experts as archeologists or architects in a very particular sense for this great special task of investigating western Asia Minor.

All in all, the work of the Austrians in Ephesus until 1913 was a contribution of first rank, made possible through the mature wisdom of its director and the enthusiastic devotion of his younger associates in the Palaestra of Archeology. This may be symbolized appropriately in the most precious single discovery of that period, namely, the Young Athlete of Ephesus, one of the most beautiful bronze statues of the ancient world, which is now in Vienna.

And then came the war. It seemed that the consequence of this forcible interruption would be the end of this brilliant piece of work. The whole west Anatolian coast was war territory. Even today, when one approaches Ephesus from the West on the street from Scala Nova, one sees the scars of the war period. One sees the trenches which were dug by the Greeks, who occupied the coast at that time, against the Italians. During the short period of Greek government in the Province of Smyrna, which followed the treaty of Sèvres, the Greek archeologist Georgios Sotiriu began to excavate the Johannine Basilica upon the Ayasoluk Hill. In August, 1922, however, he was compelled to give up his distinguished work, as the terrible catastrophe of the

Greek defeat was followed by a complete extermination of Greek rule in Asia Minor, and a period of three thousand years of Greek, and of two thousand years of Graeco-Christian, culture was brought to a violent end in Ephesus as well as in the whole of Asia Minor.

Then in the spring of 1926, here in Berlin, The Ephesus Excavations Board of Trustees was successfully organized as a co-operative effort between Austrian, German, and Turkish investigators, and foreign patrons of science. Both in inception and consequences the associations of this joint undertaking have been most pleasing. In connection with the organization the considerable means for four new campaigns of excavation were secured.

Special attention must be called to the generous financial support of the undertaking by Mr. John D. Rockefeller, Jr. of New York, on the one hand, and the co-operation of the German and Austrian authorities on the other.

Since 1926 we have happily accomplished four campaigns of excavation. The care of the enterprise has been committed to the Museum of Smyrna, and grateful recognition is also due to the Turkish scholars as well as the central and local authorities who have shown themselves fully equal to their task. The understanding support of the Ephesus undertaking belongs to the manifold cultural activities of young Turkey. As heretofore, the scientific direction of the enterprise is in the hands of the Austrian Archeological Institute of Vienna, which appointed Professor Josef Keil, an archaeologist and historical expert of first rank who in the interim had been called to the University of Greifswald, as director of the Austrian expedition. Since then he has had the co-operation of Professor Max Theuer of

Vienna and Dr. Hans Hoermann as architects, and of Dr. Franz Miltner of Vienna as archeologist. For a longer or shorter period the chairman of the Board of Trustees of the Ephesus Excavations has also taken part with greatest delight in the excavations.

Under the most favorable outward circumstances the work proceeds from the beginning of September until the end of November. There is no lack of skilled laborers, since Seljúk is settled by numerous very poor fugitives from Macedonia, Crete, and other former Turkish territories. For hundreds of these our enterprise means a highly desirable occupation. Our mechanical equipment, too, (field tracks, derricks, etc.) has gradually been improved.

Considerable advancement of science in two great fields may be expected through the Ephesus excavations: First, in the study of Greek and Graeco-Roman cultural history; second, in the investigation of the early history of Christianity and the ancient church. In both fields considerable results have already been achieved.

The results from the first four campaigns will in due time be published in leading scientific publications. But Josef Keil has already made the most important results available in three preliminary reports in the *Annual Reports of the Austrian Archeological Institute of Vienna*, volumes XXIII-XXV, with excellent supplementary materials in pictures and plans. A fourth report will be issued early in 1930. It is difficult, within the narrow limits of this paper, to do full justice to these results. I can only speak here of the most important.

First of all, an old point of controversy of most fundamental significance, the problem of the position of the oldest Ephesus, can now be settled. Josef Keil, after successive systematic excavations, has established,

through rich finds of potsherds, the most ancient Ionian Ephesus (*cir.* 1000 B.C.) upon the hill north of the stadium.

A surprising contribution to the oldest religious history of the city followed the discovery of a region dedicated to Zeus, the "Mountain-Mother," and other divinities, upon the Panajir Dag, at the northern slope of this promontory, which overlooks the broad valley of the Cayster with its wonderful landscape. Numerous inscriptions from the pre-Christian centuries have been presented to us, together with about ten original votive reliefs portraying a triad, which probably may be designated as Cybele, Zeus, and Attis, or a duality, Cybele and Attis. Although the Artemis cult really had a strong inner relation to the Cybele cult, this rock sanctuary of the "Mountain-Mother" suggests that there was a strong primitive contrast between it and the Artemis cult which was refined under Greek influence.

The results for the late Hellenistic and early imperial periods were especially copious. The excavations near to the Magnesian Gate led to the discovery of a nymphaeum which was splendidly equipped to serve as a water supply for the city. The inscriptions and discoveries of sculptures were also especially abundant at this place.

Four gigantic blocks of marble were brought to the surface which were decorated on the one side with inscriptions of Ephesian municipal officers, upon the other with the text of a great governmental proclamation of the year 44 A.D., a few years before the Apostle Paul set foot in the city. This inscription is of singular value for the history of the Artemis cult³ and gives a

³I hope to publish this inscription with its facsimile in my book, *Pauline Studies*, on which I am now working.

vivid background for the events recorded in Acts 19. In this neighborhood also, in the last years, the significant remains of a great family burial vault, decorated with splendid sarcophagus sculptures, were discovered, dating from the year 204 A.D.

One of the greatest temple areas of the ancient world, the so-called Temple of Claudius, was likewise given a successful preliminary examination. But especially surprising was the investigation of a gigantic ruin north of the stadium. Here, in the course of three years' work, the prodigious foundation of a gymnasium, most of which is very well preserved, was uncovered, together with its accompanying baths. It was identified by a building inscription, in confirmation of a hypothesis of Josef Keil, as the establishment of an Ephesian citizen, Publ. Vedius Antonius, dating from the middle of the second century after Christ. Here also numerous pieces of well preserved architecture were found, which proved to be the remains of a great courtyard surrounded by columns. From this courtyard one enters a feast room adorned with precious works of art, in which even today an altar with a cult apse and the base of a statue are still visible. In all probability this very site served the Caesar cult of the Province of Asia. Doubtless many a Christian stood before this altar during the persecutions, faced with the question of life or death, whether or not he was ready to offer unto Caesar.

The gains in ancient works of art, here, as also in the especially well preserved inner room were very considerable. The best pieces have already been transferred to the Museum in Smyrna. But in 1929 we also began to build a small museum in Ephesus.

And now for the contributions to the early history

of Christianity and the acient church. It can be said, in the first place, that every new find which illuminates the Graeco-Roman culture in the age of the religious crisis has also considerable indirect value for the primitive history of Christianity, for thereby sharper features are contributed to the cultural background of the Gospel and the history of apostolic missions. For example, the previously mentioned governmental inscription of the year 44 A.D. puts us in a much better position to fit ancient Christianity into its own original setting.

But the direct contributions are also unusually significant for early Christian history. From early times on, Ephesus was a city of churches and Christian cemeteries. Whoever studies the history of Christian church architecture today has access to such abundant materials as can hardly be found in any other place in Asia Minor, through the contributions of the older Austrian excavations and our newer campaigns. And furthermore, comprehensive new materials are now offered for the investigation of Christian tombs and catacombs.

Concerning the latter it may be said that, in two campaigns in the great necropolis, the grotto and catacomb of the "Seven Sleepers," which has been held in highest esteem by Christian and Mohammedan alike for 1500 years, was successfully uncovered. The "Seven Sleepers," or, as they have always been known in Ephesus, the "Seven Youths," are the heroes of one of the most beautiful legends of Christian antiquity. Seven young men who, in a persecution of the Christians under Emperor Decius in the third century, took refuge in a cave on Mt. Pion (our Panajir Dagħ), near Ephesus, fell into deep slumber, and came back again to life in the fifth century under Emperor Theodosius II, as visible witnesses to the resurrection of the dead. We

knew much from literary sources of the highly esteemed grotto of the Seven Sleepers as a world renowned place of pilgrimage. Now the sanctuary, which for a prolonged period had disappeared, has been brought back to view. This whole region was recognized as an ancient Christian precinct, in which the graves of the youths and other celebrated saints, among them Mary Magdalene, were joined to a great catacomb area where great numbers of Ephesian Christians were buried.

A church whose miserable remains earlier were barely visible at the surface of the rubbish, which was many meters deep, has now been exposed to view in the impressive nature of its architecture. The length of the building is about forty-three meters, and the base lines reveal a basilica with its apse at the east. It rose conspicuously out of the valley into the open, the crowning feature of the whole great catacomb region.

In particular about three hundred early Christian graves of this cemetery have been investigated. In spite of a devastation which took place in an unknown time, these graves yielded a rich find of lamps (about two thousand) and inscriptions. As a whole this newly opened Ephesian valley of graves was the impressive creation of early Christian piety.

Likewise there was uncovered the world renowned Basilica of Saint John the Divine, which was built by Emperor Justinian in the sixth century A.D. on the hill of Ayasoluk. This excavation, which took two years of work, was awaited by the historians of Christianity, and especially by those investigating the history of Christian church architecture, with utmost expectancy. This church, built with gigantic expanse in the form of a cross, with six main domes, has now been almost fully excavated, after overcoming almost insuperable tech-

nical difficulties, from its entombment five to six meters deep. Where before only immense brick fragments of the demolished domes jutted out, now the expansive three naved sanctuary, which lies about one hundred meters in length from east to west, high above the plain, rises with unspeakable dignity and charm before the view of the spectator. The columns, erected out of solidly hewn rock, with the white marble shafts, capitals, and cornices rising through two stories, together with a considerable part of the brick architecture, are almost entirely preserved and mostly in excellent condition. The capitals of the principal nave which were previously gilded with gold and decorated with the monograms of the Emperor and his wife Theodora, which are also in the Aya Sophia in Constantinople, are especially impressive.

The reconstruction of this imposing memorial of church architecture in Anatolia will be fully secured, of course, only after several additional periods of work. Moreover, extensive subsequent investigations have also brought to light a considerable number of fragments of the old pre-Justinian Church of St. John, which presumably reaches back to the age of Constantine. Such additional results as numerous ancient inscriptions and grafitti and a row of Christian tombs inside and outside of the church itself may also be mentioned.

Naturally the tomb of St. John himself is given first place among these tombs, lying as it does at the central point of the ground plan, and having already become the central place of worship in the old church. Its tradition reaches back into the second century A.D. The investigation of this venerable sanctuary is not yet ended, but it has already provided important new results.

Through the courtesy of the Governor of the Province of Smyrna, Kiazim Pascha, it has been possible for us to make use of the abandoned modern St. John Church, which lies near the building of Justinian, as a museum for the various finds which come from the old basilica. In the disorders of the war period many of the sculptures of the Church of St. John already discovered by Professor Sotiriu disappeared. But we rediscovered the greater part of these as we investigated the boundary walls between the various small houses of the fugitives. They had been put to use as building materials!

At the end of this short survey I desire to say further only that we consider it to be of utmost importance to conduct further campaigns in the inexhaustible soil of Ephesus. This point does not need to be stressed in an American quarterly, since for a long time America has shown an especially friendly interest in the archeological investigation of Bible lands. In my American lecture tour in the spring of 1929 I often took occasion to speak about Ephesus and always received the impression that the American educated class took an appreciative interest in the excavation of the city of Paul and John. Without the very cordial help of Mr. Rockefeller our work in Ephesus would certainly have been impossible. All such future co-operation from America cannot help but be most welcome.

In the autumn of 1928, shortly before the third campaign in Ephesus, the Bishop of Gloucester, England, asked me, when I took part in the Church Congress in Cheltenham, to bring back to him several bulbs from Ephesus for his garden near the cathedral. This I did, and heard from him in the spring of 1929 that the iris which I had brought back from the hill of Ayasoluk was

now blooming regularly in his garden beside the old cathedral. This seemed to me symbolic. The study of antiquity appears to deal only with dead things. In reality it has to do with living things. What we bring with us from the venerable soil of the East to our Western homeland has life in itself. It puts forth leaves and blossoms. It bears the ripe fruits of knowledge.

BERLIN, GERMANY.

THE COUNTER-PROPHETS

By WILLIS THOMPSON, Pastor Armstrong Memorial Presbyterian Church,
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THE PROPHET of the Bible bore with noble patience the hostility of sinning men, but was racked when a mock prophet, a counter-prophet, arose with words that resembled his own in their tone of authority, but depended for their influence on the welcome they would find in the sin of the people to whom they were addressed. The true prophet was vexed by the fact that the certainties he proclaimed were too frequently outmatched by the counter-prophet whose appeals, though weak, were sure of a welcome from the sinful cravings or backwardness of the hearers. The bait of the mock prophet was not enough to cover the hook, yet the hearer took it eagerly.

With faith and yet with sorrow the true prophet committed his message to the times. How were the people to distinguish between the true and the false? What would win the hearer to the message of God against his own habits? The real prophet launched his message upon the ocean of human opinion. Faith might foresee that his ship would survive the storms of time. This gave small comfort. The prophet was not addressing the future, but his own times. His words applied to familiar issues of his own day. If the message did not sway his times, it was failure for him. The assured vindication of the future did not allay his pain when godlessness rejected his counsel solely because the counsel was godly. The prophet was seeking, in short, not a future, intellectual, triumph, but an immediate, moral, one. He was seeking, not vindication, but victory.

THE FIGURE AND TIMES OF THE COUNTER-PROPHET

The methods of the counter-prophet were like those of the real speaker for God. The mantle of Elijah was copied by prophetic aspirants. The people did not know the difference between the righteous spirit of a Micaiah (1 Kings 22) and the spirit of the counter-prophet who contradicted him with excess of conviction. The false prophet Zedekiah had professional helpers to the number of four hundred. His methods appealed to the very sort of people who are prone to shout for one they admire. This shouting element of the crowd, led by four hundred disciplined disturbers of the public conscience, made a mob movement that was impressive. Zedekiah had desirable support as he showed the King that Israel would certainly push the Syrian before him in campaigns whose movements resembled the charge of an angry bull. This was all on the level of most modern newspaper campaigns, although the tools were of course different. It was clever propaganda, well directed. Doubtless the counter-prophet came to have a fairly strong belief in it himself, so well did it work, despite the fact that it took no account of the point of honor in declaring war on Syria at that time. But it was pleasing to the covetousness of the multitude, who believed with Ahab that they had an inviting project in the defenseless condition of the Syrian city at a time when the odds were with Israel.

Energy marked the methods of the counter-prophet. His boldness, or impudence, in dealing with the men of saintliness and faithfulness led the people to suppose that vision and authority were enjoyed by him. Perhaps his energy is explained by the fact that the faithful man was often alone. In 1 Kings 22 the trooping

instincts of the counter-prophets stand forth plainly. When these men in troops showered insults on some honest Micaiah they doubtless took their acts as indications of the favor of Providence. They were executing divine penalties. Add to this the fact that they were usually in the seats of the mighty and held comfortable stations. Might gives and enjoys the impression of being right. Two prophets were provoked into contradicting this erroneous view. (Jer. 23:10; Hab. 1:11.) In the festival of prophecy staged by the counter-prophets before Ahab their contradictions of the man of unique fidelity rested solely on these views. They refused to give reasonable rejoinders to his questions. They crowned their insults with a blow. So always the moral gangster. Zephaniah speaks of the counter-prophets as "light and treacherous persons."

We have the counter-prophet in all ages. He uses the printed page as well as the pulpit. The theology of the novelists and the magazines is most conspicuous when it runs counter to the spirit-centered message of the Bible. Many take up its burden and talk its language because they have the impression that it indicates the general movement of prophetic minds. The papal encyclical *Pascendi Dominici Gregis* sketches the tactics of the assailants of revealed religion in this apt sentence: "Let one of them but open his mouth and the others applaud in chorus, proclaiming that science has made another step forward; let an outsider but hint at a desire to inspect the new discovery with his own eyes, and they are on him in a body; deny it and you are an ignoramus; embrace and defend it and there is no praise too warm for you."

There is no anxiety so intense as that which irreverence shows in an effort to bring others into agreement

with it. There is no intolerance like the intolerance of unbelief. When Micaiah was struck they began to ask him irrelevant questions by which they said they would judge his divine commission. The one hope of the false prophet, if he cannot win an opponent to his side, is to down him by making demands that will bring public ridicule on him. The counter-prophet has always struck the pose of one whose postulates are valid, and who deals with those whose postulates are absurd. He is always the informed man, the lofty-minded, the herald of a new age. Because he dares not deal with the meat of the message of an opponent, he must flaunt it. Cocksureness has been his mantle, and his unfairness has been cloaked in a robe of culture. Jeremiah found him so and was urged by God to assail these men who "cause my people to err by their boastings."

It is needless to say that the counter-prophet spoke in God's Name. "The word of God is in their mouth, not in their hearts." The zest for public functioning brought them into the lime-light despite their spiritual emptiness. "I sent them not, yet they ran."

The counter-prophet was not always favored by a following that outnumbered the adherents of the faithful messenger. It would have been utterly out of accord with moral necessity and faith if the real prophet had drawn invariably a minority. He would then have had only to count his followers in order to prove himself a prophet of God. So the counter-prophet did not always command most of those who were interested in religion.

It is noteworthy that the counter-prophet flourished before wars and in the resettlement of conditions that followed wars. He was often a protagonist of sorcery, or spiritism, as it is now called. During and after wars, there is apt to be a recurrence of this belief. When

Jeremiah was preaching friendliness to Babylon, divination told the Jews to maintain hostility. Elymas was a false prophet in a time of great mental unrest. He was a sorcerer at a very intellectual and cultivated capital.

Isaiah, who lived in a time of peace in Palestine, when there was no threat of conquest, had little trouble from counter-prophets. In his time the vices that go with refinement were growing, and this condition called forth only a few who contested his principles. Culture was culminating as it usually does. Audacious luxury was in need of apologists, but there were good kings and many attentive people to receive the prophet's message. When Jeremiah preached Babylon was an aggressive world power, and the dread of helpless Jewry. Faith had withered. The counter-prophet was in demand, and he thrived. He dealt with the irresponsible thought of the time. People were in a flutter, seeking a way out of the political situation. Similarly the counter-prophet was in his glory in the times that produced the marionette, Josiah, and his too eager ally, Jehoshaphat. In times like these the false prophet seizes any idea that lends itself readily to getting the ear of the people, and then aggravates the disease he promises to heal.

Contradiction of the approved past is another mark of the counter-prophet. Real prophecy advanced, or changed, the emphasis upon divine interests; but its successive phases were never contradictory. Its changes were true to its own past. On the other hand, the counter-prophet was without support in the annals of prophecy. He therefore sought support by appealing to the restless spirit of his times. He kept his ear to the ground, and, like Shemaiah in his preaching against the plans of Nehemiah, listening for the oncoming of popu-

lar dismay he always played up to the sins of the hour. He dealt with that which could readily become a spiritual fad.

MOTIVE OF THE COUNTER-PROPHET

What was the spirit of the counter-prophet? His faith in Jehovah was always presumptuous or impertinent. Micah speaks of such preachers (3:11) as those "who lean on Jehovah. They say, Is not Jehovah in the midst of us?" For that reason the counter-prophet lowered the offense of evil by stating that calamity would not befall the people of God. True prophecy held unshakably the invariable connection between evil and pain. It held that this is a moral world, and nothing can save the immoral from correction or destruction.

The influence of the counter-prophet depended on an insincere use of great facts, which he as well as the true man of God knew. Thus Pashhur disliked the efforts of Jeremiah and his helpers to dispose Jerusalem to a peaceable reception of the Babylonish army. To open the gates peaceably meant that those who ruled Jerusalem would be either bereft of certain advantages or displaced entirely. Pashhur, perhaps in his thirties, the son of the chief officer of the temple and therefore a priest, was naturally a leader. He planned a measure to counter that of Jeremiah. Pashhur knew that his followers were powerless without the people whom they desired to lead, and so he set up a prophetic agency to reach them. He himself prophesied. (Jer. 20:6.) These prophetic measures were simply propaganda, like that of a political party, for popular consumption. It instilled, under prophetic guise, a violent antagonism to the invader, and particularly to Jeremiah. It was as prophets that Pashhur and his party outfaced public opinion when they imprisoned Jeremiah.

It was a slavish but ill-timed imitation of this open-gate policy of Jeremiah that was preached by a false prophet, seventy or eighty years later, to the remnant who returned from exile to rebuild Jerusalem under the great cup-bearer. Sanballat and his helpers tried to halt the work by threats, rumors, and faithless overtures. Their agent in Jerusalem was a man who preached indifference and unconcern for the exposed condition of the settlement. This man, Shemaiah, later proved to be in the pay of Sanballat, but he spoke with true prophetic fervor, and probably looked on his pay as a just reimbursement, a Providential coincidence that proved the validity of his idea. Indeed, Jeremiah himself had received "victuals and a reward" from the invaders of his day.

Micah goes so far as to say of false prophets that "whosoever putteth not into their mouths, they even prepare war against him." This sounds like organized blackmail. Yet these preachers were not baldly given up to that business. Micah says they spoke with gritting teeth, impassioned gesture, and solemn protestation of faithfulness. (Mic. 3:5.) Reverent attention and generous contributions from half-idolatrous hearers were doubtless the reason for the favor of idolatrous worship that the counter-prophet often accorded.

Why did the people wish idolatrous worship? They wished it because there went with it more than a false worship. It permitted phallic practices, the overthrow of the freemasonry of Judaism, the advance of slavery, luxury, and usury. Uhlhorn shows us that universal religious tolerance always moves rapidly in the direction of practical atheism. Anyone who wanted in religion something less definite, less exacting than the true prophets preached would feel the load of the accusing

law of Moses slip pleasantly away when prophetic attention was given to other faiths than that of Israel. The debauchee, the crooked banker, the effeminate male, the spoiled female, would feel that they were delivered from the old narrowness. Their lapse was moral, but their explanation of it was intellectual and spiritual.

Now, the Jew is always a realist. Anglo-Saxons think much of respectability, and, if they accepted Buddhism, it would be a long time before they bore the fruits of Buddhism. But when the Jew swung over to Baal in theory he did so in practice. He let the premises of the religion he had chosen work their evil at once. So "the prophets prophesied by Baal" because the people's hearts were surcharged with Baalist morals and wished to run to Baalist practices. It was true that Jeremiah told of a time when the bones of the false leaders (8:1-2) would be spread before the sun, moon, and stars they worshiped; but his prophecy was uttered when audiences were applauding other prophets who had so little regard for the straight edge of truth that they accommodated themselves to the ideas of the Baalist system.

Popularity won by means of this gentleness with something short of godliness may last the false prophet a long time. Yet it is eventually subversive of religion. At first it seeks a religious basis for its appeal because strong, honest men of faith have won a hearing and gained a name for things spiritual. A religion will obtain for itself devotees when it flies the flag of romantic theory and carries practices which appeal to slothful, sensual or immature natures. Many like a certain mysticism in religion, but not its divine duties; and they listen to the counter-prophet. These people will soon ignore the counter-prophet along with the prophet.

Their counterfeit religion becomes disgusting. The natural feeling such men have for religious sanctions for their conduct is wrecked by the sort of sanctions that are sought. They cannot long endure a near-religion, but do not want a real religion. Authority is detested. Each man claims his own soul has light sufficient for him. "Every man's word shall be his own burden" (Jer. 23:36).

Inner guidance such as this invariably becomes an offense to God. It is, in fact, no more than sin audaciously clothing itself in bright garments. It is like those literary follies which claim a place in composition under the plea of poetic license. "Out of the abyss of the soul comes nothing but evil," wrote Balzac. The imperious inclinations of men are usually traceable to covetousness or sex in illicit workings. If allowed to run on freely they show in time their origins. An honored phrase, "the burden of Jehovah," went through a complete reversal of usage in Jeremiah's lifetime and became an offense. The prophet declared that God would cease to commune with anyone, so befouled was the conception of this communion in the public mind. "The word of Jehovah was rare in those days," wrote Samuel of the time of his birth. Uncertainty settles on spiritual ideas after the counter-prophet thrives a while. This anarchy in the visible commonwealth of God came about chiefly through men whose motives were a hunger for public attention, and whose ministry justified something less than a divine faith, by speaking softly to all and honoring the cravings of a diseased spirituality. "Woe unto you," said Christ, "when all men shall speak well of you; for in that same manner did their fathers to the false prophets" (Luke 6:26).

An odd movement among the counter-prophets, and

yet a very characteristic one, was marked by Ezekiel. Women prophesied during the exile. (Ezek. 13:18-23.) One looks for innovation and fantastic measures from these pulpits. The women preachers were marked by certain mystic and frivolous measures in their appeals. They used divination, but this was not new. Nor was their claim of prophetic vision. They opened the way for idolatrous practices and introduced much that bore in no way on the worship of God. Dubious means of worship replaced the purposeful approach to Him. They divided their allegiance, like the Jewish women refugees in Egypt who impertinently told Jeremiah they had a right to do so, when they sacrificed to the Queen of Heaven, according to the Egyptian fashion.

No counter-prophet broke with the worship of Jehovah. The "ravening wolves" always claim allegiance to the old worship as they rend the flock. They creep in privily. Their work is to ease the pressure a soul should feel in the presence of God. The outcome is godlessness. The result of Amaziah's moderating policy (Amos 7:10-13) and his request to Amos to go elsewhere and prophesy was that his own home went to pieces before the phallic practices that Jehovah's servants alone rebuked. The view of Amaziah was that the prevalent culture and morality, which seemed sound enough to him, would stand without the aid of a rigid Jehovah worship. His failing honesty or rashness in that matter bore down on him promptly with its sharpest points. Strip God of some of His attributes, or raise creatures to the place where they function somewhat as God, and the result is a diminishing love of godliness together with an enfeebled check upon sin.

The traits of the counter-prophet may sometimes have been forced on him by a sort of misguided honesty

in dealing with the promptings of his own soul. Pity and patience for evil-doers were carried past the place where they were virtues. He is described as one who "strengthens the hands of evil-doers, so that none doth turn from his wickedness." He did not blaspheme; he might not be charged with gross sin. He was a preacher, but his preachment came just short of the boldness that made it effectual. It did not dress in that palpable cleanliness which makes preaching heavenly. When such prophets heed the fact that "the people love to have it so" their preaching is without unction and without the vigorous claims that command interest.

The preaching of the counter-prophet was without the element of self-denial, always the choice of cultured idlers, who wish nothing strenuous in spiritual experience. His wasting faith does not permit him to frame an imperious message. He makes it easy to follow the leanings of the "inner light," and to believe that one is "in tune with the infinite." He offers a message which appears to be that of a saint, yet it releases men to pursuits wholly different from those of the saint. In his way he may be like Spinoza, a man of singularly beautiful life, whose teaching was the mother of ruinous abuses in metaphysics and morals.

CHARACTER OF THE COUNTER-PROPHET

The temperament of those who were drawn to this role is plain from the Old Testament. Jeremiah, the sensitive, was disturbed by these false workmen more than were other prophets. He was a devout nationalist, yet he seemed to urge desertion of the national ideal. His advice would not mean extinction for his people if God is Master of events. Jeremiah did not believe that God is an opportunist. He thought of God as one who is

able to lead a people directly into a morass of political conditions and still bring them out safely on the far side. He was willing to trust God past the point where man could see a definite settlement of difficulties. He was rankled when a weaker view of God held the Jewish mind and interfered with faith. The counter-prophet harped on the present, and regarded the advantages of an enfeebled faith as too great to sacrifice for the blessings that would come by the hard conditions of exile. He ignored the possibilities that arose when God was concerned in the issue of events. While the prophet fed faith, the counter-prophet did not attack it so much as feed that state of mind which could be comfortable in its absence.

Further light is thrown on the character of the counter-prophets by the fact that Jeremiah was a man who could not deal timidly with facts. Being of this bold disposition, he was baffled by the subterfuge of the counter-prophets. He could not understand their ulterior motives in claiming to be channels of truth. Had they been dull he could have excused them. But moral obtuseness is not excusable. He was incredulous and sharply pained when rivals put forth "prophecies" that had the look of candor and seemed to come from such a settled trust that hearers were unable to find anything false in them.

The counter-prophet used truth freely and applied it to spiritual objects, but not so as to heal the injury he treated. He put off the time when the people would find out the painful facts of their spiritual situation. He was not seeking a cure, but a narcotic. This was an early complaint of Jeremiah (6:14): "They have healed also the hurt of my people slightly, saying, Peace, peace, when there is no peace." They were not ashamed

of this failing, but complacently claimed credit for their partial cure.

The counter-prophet was always a hasty worker, unwilling to plod, even if plodding is the price of dependability. He patched up matters so that they seemed to be well finished; but Ezekiel says his haste was not justified by results, and twice compares his output to untempered mortar. This material plasters easily, but when it should set it crumbles. The counter-prophet built impressively, but God rent his work, if only to show the lifelessness of the matter that was used by him. Ezekiel's figure of the mortar gets its force from the Hebrew adjective that means insipid, rancid. Hence the secondary meaning of untempered stuff, matter that has not worked long enough, like cream that is sour enough to be unpalatable but not enough to make butter. This insipid "slop" (the Hebrew root) is what the false prophet hastily proffers the people. He is a dabbler who likes the work, but is careless of its outcome.

We say today that a man "rushes into print" in mental, physical or spiritual science. The trait of the false prophet seems to have been that the briefest incubation was sufficient to hatch his ideas. Events proved his fledgling to be a freak in a world where God's truth directs events. The counter-prophet mistook the thrill of prospective notoriety for prophetic unction.

Perhaps it was for this reason that the counter-prophet was said at times to have no knowledge; his vision was of short range, it seemed. Aaron and his fellow rebels; Korah and his princely, priestly, and plebian abettors were men who wanted speedy results and tangible fruits of their worship. They distrusted the career of faith, for faith insists on throwing its great cantilever out from the rock face of certainty and de-

mands that men walk forth on it. Doubt was too much of a strain on the counter-prophets. Jeremiah's opponents could not walk out on the span of faith in God.

Perhaps the most daring of these opponents was a man of Jerusalem named Hananiah, who challenged the prophet so far as to mock his very symbols of Babylonish oppression and to use them in an attempt to show the opposite of what Jeremiah was preaching. In Jeremiah 28 we find Hananiah's prediction of quick relief from the instructive exile, and he set these statements forth like Jeremiah, as admonitions from God. Jeremiah rejoined heartily, "Amen. Jehovah perform thy words." He wished as well as his opponent that a quick conclusion were in sight; but he could not go by wishes. He was impressed by the many lessons to be taught to his people and saw no relief from exile for years to come. He had an oppressive view of the sin involved in Israel's attitude toward God; but his opponent was unimpressed by it. Jeremiah had a firm conviction of the sufficiency of Jehovah to bring complicated situations to a satisfactory conclusion. He was willing to trust great changes when God was their director. Hananiah seemed to fear the far-reaching plan would break down, and therefore he could look only for quick relief for Israel and her neighbors. He built on the man-made adjustments of his own times, which he knew well. He trusted no other. Jeremiah, on the other hand, was trustful of readjustment, provided God was in it.

The temperament of the counter-prophets is indicated by the fact that they were usually watching someone for their cue. They disliked moral responsibility. "The ruler, the honorable man, he is the head; the prophet that teacheth lies, he is the tail," said Isaiah.

Expediency in the plan of the social leader determined the national course. The counter-prophet then engineered the difficult crossings and concocted theories that carried the congregation toward the objective, over embarrassing questions of a religious nature. Says Isaiah (30:10) that the people say to the prophets: "Prophecy not unto us right things; speak unto us smooth things; prophecy deceits; get you out of the way; turn aside out of the path; cause the Holy One of Israel to cease from before us."

So it seems that the counter-prophet showed traces of a conscience that was prone to approve the truth; but the wishes of his times bade him find another course than that which he would have taken. He must subvert his own view and find one that supplied the tactics by which the strategy of godlessness could be worked smoothly. The demand is readily understood in the light of the social teachings of Isaiah, when luxury had come to be regarded as a necessity and society was so artificial that it called on religion to allay the envy of those who were not socially favored. Religion must not hamper the vanities of the people who were well-favored. The wonderful and terrible thing has come to pass, that the prophets prophesy falsely and the priests bear rule by their means. "And my people love to have it so; and what will ye do in the end thereof?" This control of the people, so perfect that the very priests looked for prophetic direction to confirm their standing, was in the hands of counter-prophets who pleased the ears of all who wished no serious zeal. Perhaps the very futility of a counter-prophet's religion was its most pleasing trait. It did not challenge nature or the moral judgment. One can grow very jealous for it. The courage of Christians, where their religion is prophetically

preached, is partly due to the fact that its profession is a confessed challenge of natural dispositions.

Micah speaks with much feeling, in the third chapter of his prophecy, on the repeated promises which other prophets made of divine relief, when there was none ahead. The counter-prophet was a disciple of the doctrine of *laissez faire*. He did not believe in confronting problems with a solution. As Erasmus put it, he would say, "The truth itself is unwelcome if it disturbs the peace." He was opposed to antagonism and factions. He believed that matters would right themselves without a policy of decided righteousness and aggressive godliness. He belonged to the school of infinite tolerance. On matters whose roots strike deeply into human motives he observed a painful caution. He was broad—a synonym for indifferent, in many of its uses. He must not jar social relationships. Sin is a consideration, but not important enough to injure the fellowship that neighbors enjoy. There may be tolerance of any evil that is abroad, provided it does not menace. Long seasons of social excitement or business exaction wear down the nervous vigor of a people. They dislike strenuous moral measures. The energetic prosecution of spiritual tasks is not welcome to these jaded spirits; they crave supine religion. "Peace, peace" is the single note that they welcome, and it may be twanged ceaselessly for such a morbid state.

The counter-prophet seemed to presume that humanity was all right at heart, even if, like Rousseau, he so held in an effort to justify the most lecherous promptings of nature. The counter-prophet was optimistic, needing hopefulness to aid his feeble temperament. So he promised great futures with insufficient reasons. Such a confidence in Providence is simply impertinence.

It is the reaction of a languid spirit as it faces the discomfort a minister suffers in laying the ax at the root of the trees of life. "I came to send a sword," to pit "brother against brother," pictures a condition that is unbearable to such a disposition. The sunshine of the counter-prophet's outlook is stage sunlight, without vitalizing power. Disliking controversy, he discourages even a worthy contest. He ardently wishes quietness. This wish is father to the thought that his preaching embodies.

The perplexing nature of this disposition is traceable in the account that Nehemiah gives of his encounter with Noadiah, a woman who was actively preaching against him while he was building Jerusalem, and Shemaiah, who was urging him tenderly to sleep at night in the temple in order to escape assassination. When Nehemiah struck at the solicitude of Shemaiah, one might have accused him of unnecessary roughness. Yet Christ Himself must say to Peter, when that Apostle gave way to the same sort of a false tenderness, "Get thee behind me, Satan." The tenderness of his plan did not save him from a rebuke.

The counter-prophet was not cowering in a physical sense. His cowardice was moral. It consisted in seeing the hard way, but hoping that the easy way would suffice. On that premise, the counter-prophet theorized and worked up convictions that were sincere. But sincerity can never be the test of reliability. It was a sincere motive, one judges, that caused a counter-prophet in far away Babylonish lands to send a letter back to Jerusalem demanding that "Jeremiah of Anathoth, who maketh himself a prophet unto you," be officially rebuked and restrained from preaching that the exiles should take up seriously the work of improv-

ing their commercial and social situation in the land of their captivity. The counter-prophet who was in Babylon had preached an immediate return of his fellow exiles. He was a man of optimism, no apostle of gloom, and was powerful in Jerusalem, eight hundred miles distant. He enjoyed an unusual reputation as an active, definite, forceful man.

So the real prophet risked his good name and laid himself liable to perpetual pain by his severe rating of the nature of sin because of the great impression he received of its dismal effects. The writings of the counter-prophets, although they are mentioned from time to time in the sacred narratives that have come down to us, are not in the Bible because they were not approved by the actual course of events. The bitter attitude of the real prophet toward certain traits of his contemporaries was justifiable, and the fulfillment of his predictions prove that he had the Spirit of God when he formed his judgments. If we could read today the writings of the counter-prophets, doubtless we would find them to be examples of the philosophy of spiritual lassitude that is the basis of the ephemera of our age, such as our magazine theology or the pedagogic theory now current, that no religious pressure should be put on children, or the collapse of the academic quest for certainty.

Many pulpits are swayed by a trivial dread of running into the zone of thoughts that novelists mock and essayists scout. The preacher can always hear stern and anxious shouts from portions of his congregation, to keep himself out of the way of the steam-roller of human movements, and betake himself to easier preachments which always receive applause.

By the time of Christ the prophetic order had died away. The people revered the memory of the prophets

and looked for more of them; but there was no order of prophets, though there stood forth the single great figure of John the Baptist, the forerunner. In characterizing the times Jesus did not mention prophets. The priests were mentioned and so were the scribes, or traditionalists—lawyers who explained among other things the priest's part, as prophets of former times had done. This absence of a prophetic order, except as we might so regard the scribes, was doubtless due to the fact that political subjection and change in social ideals among the Jews did not call forth the definite spiritual eruptions which marked the earlier stages of the national life. Prophetic ebullition sank to the less heroic measures of the rabbinic schools, with their adventures in the jungles of Talmudic lore. The youth of Judaism had passed; old age had come. Bold speculation and pioneering gave way to spiritual activity in classrooms, in which the greatest risk is that of ruffled feelings, and the greatest reparation one may expect to receive or demand is an apology, while the most dangerous enemy that is met is argument.

DOES THE LAITY WANT EVANGELISTIC PREACHING?

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IN ORDER to get an answer that would not be theoretical or even a mass answer, I have propounded this question to a number of representative laymen.

I asked the editor of one of the greatest trade magazines in America, who daily comes in contact with the captains of finance and knows how these men feel. He gave me a very outspoken answer: "From my observation and my mingling with laymen who, whatever their personal attitude may be, want to see the church go forward, I am sure many of them would welcome more preaching of the 'good news' which is the heart of the Gospel message. I know plenty of them who still consider that sin, self-sacrifice, and salvation are very real fundamentals of human life. The average man who came up in the church and who has sons and daughters whom he wants to see make the best out of their lives, takes little stock in that cult which is trying to abolish sin, salvation, and the vicarious life. Such have no use for these modern coinages like 'inhibition,' 'complex,' and 'self-expression.' This last they recognize is a very thin disguise for an ancient enemy which our fathers taught us to call 'self-indulgence.' There is nothing so much needed today as the preaching of Christ as a power in the everyday life of men and women. If there ever was a generation hungry and thirsty for things that will satisfy, this is the one."

I asked a man, a member of many clubs, interested in humanitarian and civic affairs, and making generous contributions toward educational and humanitarian enterprises, and he answered: "With the average business man, whom I meet every day, I do not think the emotional exhorter of the olden times would be listened to with much patience; and while believing in the fundamentals, the men I know are annoyed by petty disputes over matters of theology and ecclesiasticism. They are interested in clear and logical interpretation of the Bible and realize the magnitude of its message. After all that has been said by the critics the average man likes to hear the eloquence of a great conviction in any pulpit."

I know a multimillionaire who had been interested in his early manhood in Sunday School work as teacher and superintendent, but on account of the multiplication of responsibilities and demands which were mentally and physically exhausting had given up that work and infrequently attended church. I asked this man whether, in his changed attitude, due to his position of larger responsibility, he had lost faith in the old verities that once he stood for. He turned on me fiercely and said: "It is your ministers who have lost faith in the old verities. I went to church until each Sunday I heard an airing of some new skepticism that I had never heard of before, some German rationalism, or English agnosticism, or some new behaviorist scheme. I know the men of my type in this city very thoroughly. What we miss is the old appeal to conscience that we used to hear in our boyhood. We know we are not where we ought to be religiously. We realize that the cares of this world and the deceitfulness of riches have arisen, as the Bible says, to choke the Word. The only thing that will bring

men of my type into vital relationship with the church is the preaching of a vital Gospel showing us that there is a difference between 'him who serves God and him who serves Him not.' We are not interested in secondary questions which concern themselves with only mint and anise and cummin, and neglect the weightier matters of an honest to goodness Christian life."

I asked a layman who has been identified with perhaps more church interests in New York than any other man. Certainly there have been few who have given more time and thought to those concerns which make for righteousness in the life of our city. This is his answer: "I am sure that not only laymen but people generally prefer the kind of preaching that has a direct application to everyday living, and I imagine that that is evangelistic preaching. One sometimes hears sermons with a lot of metaphysics and philosophy in them that may be pleasant to listen to, but ordinarily are not easily followed; and when one thinks them over he asks himself the question, 'Just how can one apply that to life, to the everyday problems we all have to meet.' For my own part, I know that I like the kind of preaching which helps me in the working out of these problems and that has a very direct application to living generally."

These answers, as will be seen, are from men connected with the church. Most of whom sit in her pews each Sunday and concern themselves with all the affairs of which the church is the center. A different viewpoint would be taken, no doubt, if we were to ask men on both sides of the water who are prominent in scientific and literary circles, but it is deeply significant to read what these men are thinking about. There was recently published a book entitled, *If I Could Preach Just Once*. Here a dozen of the scientists and literary leaders of the

world present what seem to them to be the matters most worth while. May I give you the subjects of some of these "sermons"? Science speaks through Bertrand Russell and Dr. Joseph Collins, Russell speaking on *The Evils Due to Fear*, and Collins on *The Road to Redemption*. Lord Hugh Cecil speaks on *How to Become a Christian*; Drinkwater on *The Power of the Word*; Ludwig Lewisohn on *The Pagan in the Heart*; Gilbert Chesterton on *The Root of Evil*, from which I quote one sentence, "In short, if I had only one sermon to preach, it would be one that would profoundly annoy the congregation by bringing to their attention the permanent challenge of the Church." In most of these utterances there is the great motif which Dr. MacCracken unfolds from the text, "There came one running," his concluding sentences being: "I cannot put out of my mind the eager form of the one who came running and knelt at the Teacher's feet and with questioning gaze asked for the gift of life. Perhaps after all youth needs one thing more to be perfect."

Perhaps the one sermon which is more apropos to the question in hand than any other is by Sheila Kaye-Smith on the subject, *For All Bishops and Other Clergy*. This author takes to task the preaching of today and says: "The Gospel is some scores of years older than the New Testament and the men who carried that Gospel must have been very different preachers than the preachers of today. They must have preached with authority, with a single heart, a united experience and a total disregard of the judgments and standards of the world through which they moved with such romantic boldness. The aridity of the eighteenth century sermons, whether preached or written, led naturally to such a reaction as the evangelical revival, which was

above all a revival of preaching." Her conclusion is: "In conclusion, let them give us more of God, let us hear less of 'values' and more of Him without whom all values are bankrupt and worthless. Christianity still requires a man to sell all that he hath—all his safe inheritance of good conduct, good nature and good form—and enter naked on the penniless adventure of the love of God."

With these disconnected testimonies as a basis, may I venture to bring the answer which I have found through personal touch with thousands of laymen throughout the country?

Perhaps we ought to consider for a moment what the adjective *evangelistic* really means in connection with preaching. A clear definition at this point may help us. The word *evangelism* fell into bad company and thereby an opprobrium was cast upon it; but it has redeemed itself from that taint, and today there is no word in ecclesiastical nomenclature that will carry you farther than the word *evangelism*. Nearly every one of the great denominations has a commission on evangelism, and that commission concerns itself with matters of training and education as well as with matters of revival form. To put evangelism and education over against each other would be to announce one's failure properly to analyze and discriminate. All the force of Christian education and home training are a part of evangelism; but as secular education has fallen down at the point of character, so religious education will utterly fail if it does not result in the development of Christian character through Christian experience.

Christianity is a life, and a living process. It is the blessed evangel which Jesus announced when He said: "I am come that they might have life and that they

might have it more abundantly." So an evangelistic sermon is one that has life in it and through which life is developed and enlarged. An evangelistic sermon is not one that marches up the hill and then marches down again, one which concerns itself with the form of things and neglects the spirit; an evangelistic sermon is a sermon with a purpose.

The true preacher is not simply a teacher; he is an advocate; he is pleading a great cause in the name of the Lord of life, and every sermon should be a sermon preached for a verdict. Every preacher who is not doing that ought to listen to the withering words of Ezekiel, "And lo thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not." What boots it that, when the sermon is over, the literary critics stand about the chancel and say to the complacent preacher, 'There was fine rhetoric in your sermon, and your literary quotations were apposite and showed good taste, and some of your sentences would scan like a poem.' What will all that amount to for a pastor's soul when he goes up to his chamber for the last time? Raise such literary standards as you wish to raise, set forth such homiletic values as your training may indicate; but in the last analysis every thoughtful man knows that a truly great sermon is not one which meets the standards of the critic, but one which greatly does the thing for which every sermon should be preached.

The layman is today challenging the preacher to fit his message to the needs of those whom he is facing. As the preacher mounts to his place behind the pulpit it would be well for him if he carved there on the oaken desk the words which Scotland's greatest preacher had

carved in the oaken beam where he could see it whenever he stood up to preach, "Sirs, we would see Jesus." If the preacher had an ear attuned to the hearts of his hearers there would come up to him from every man burdened with an unholy past, and everyone surrounded by difficulties and temptations which are unspeakable, and from the one who had lost courage and was ready to faint, the eager question, 'Is there any message from the Lord?' Could there be any greater impertinence than for a man facing such tremendous needs to bring a human message and ratiocinations of his own, instead of a "Thus saith the Lord"? A great church leader has said that the height of pulpit eloquence is St. Paul preaching on Mar's Hill. Yet, if we may judge from the preacher's own words, there was no sermon he ever preached which gave him less comfort. The sermon on Mar's Hill was a good argument for the immanence of God and the brotherhood of man; but there was not a word in it from beginning to end about salvation from sin through Jesus Christ, the crucified. For all I know, it was this very sermon which may have induced him to say, "I am determined not to know anything among you save Jesus Christ and him crucified."

What the average layman wants is a cure for that thing which Morley calls "that horrid burden and impediment on the soul which the churches call sin, and which, by whatever name we call it, is a very real catastrophe in the moral nature of man." Some of our psychologists are telling us that the thought of sin and its consequence has disappeared from the thinking of men. If that is true, why is it that the Roman Catholic confessional is crowded; why is it that some leading Protestant preachers are talking about setting up a Protestant confessional; why is it that every true pastor finds his

days and nights burdened with the cry of men and women, "O wretched that I am! who shall deliver me from the burden of this death"?

Have not our preachers failed to read the signs of the times? One of our church papers has called attention to an interesting experiment recently tried in the world's metropolis. The leading papers of the city gave space on Monday to summaries of forty-one sermons, in aggregate more than 16,000 words. The investigator found that in those forty-one sermons the word sin was not used or even remotely referred to, except in one brief summary of 106 words of a discourse given at the Roman Catholic Cathedral. To this, the President of one of our great theological schools says:

Outside of the good news which he has to deliver to sinners, the preacher has no authentic reason for occupying a pulpit. In the historic New Testament revelation "sin" and the remedy for it are central truths. What then is to be said of those who occupy church pulpits but whose messages deal neither with sin nor with the cure for it? The world needs not a diluted, pointless Gospel, but that Gospel which Jesus and His first trained disciples preached, which led their hearers to cry out, "What must we do to be saved?"

The editor comments:

If sin is no longer a pulpit theme, if the laws of the harvest are no longer operative, if retribution has been abolished by ignoring it, if eternity and eternal realities are no longer a fact, what is preaching for anyway?

The complaint which comes to me from laymen without number is, that the pulpit has lost its assurance; it has no note of authority; it is apologetic and questioning. The laymen are saying: 'We do not want to hear any more doubts from the pulpit. We have doubts enough of our own. We would like our preachers to have meditated and experienced enough so that they could bring us a message which had conviction behind

it. We long to hear somebody who believes tremendously in something.' When Jesus was among men He spoke with authority. That was new to His listeners. They heard men talk about traditions, about what the scribes had said, but here was a Man who turned to no traditions. "Verily I say unto you" was the preface of His affirmation—of One who had walked the solemn ways where souls hold intercourse with God, and who came back therefrom to the dusty, stony ways of life, with something to give to those who walked therein with bleeding feet and whose hearts were like to break.

Men do not expect that ministers shall have no doubts; but they do expect that they shall have wrestled with them long enough to clear up enough for a working faith. There is a record in the Old Testament in which a king said to a Hebrew, "I have heard of thee that thou canst make interpretation and dissolve doubts." If there is any man in any pulpit who can do that today, he will have a large and inspiring contract on his hands. In his time Daniel did not claim for his own unaided wisdom the power to settle doubts, but he stoutly and honestly owned the source of his power, saying, "There is a God in heaven that revealeth secrets." The truths that men are crying out after are spiritual truths, and spiritual truths must be spiritually discerned. Men think they have a right to ask that the preacher of the Gospel shall himself have felt its power, and that he shall have passion enough for the truth to send it forth in words that burn. How can a man move others who is himself unmoved?

Preaching is either a dull habit, or it is the mightiest passion on earth. Every time the preacher mounts the pulpit he ought to realize that he is facing a question of life or death. Not a lawyer, facing twelve good men

and true, knowing that the life of his client is in the venture of his speech; not a surgeon balancing a scalpel in his fingers, knowing that life or death hides in the turn of it, can for a moment compare in importance with the preacher who faces a hundred or a thousand men and women and knows that in the venture of his speech there is, under God, eternal life or eternal death. Can there be in the last analysis any real preaching that is not evangelistic?

Sir William Nicoll, the greatest leader of religious thought in England, said shortly before his death:

It is the preacher's business to seek for conversions and decisions. Without these seals he must count himself unhappy and unprofitable. Preachers do not as they used to do—beseech men with much entreaty to receive the gift of God. They may state the truth of salvation, but they do so without pressing it on their hearers. They assume the take-it-or-leave-it attitude. The consequence is that the Church does not grow, but rather decreases, and the confession of Christ is rarer and rarer among men.

Business men are asking, What is the use of displaying your goods if you do not make any sales? They do not send out their salesmen to bring them back reports of the reasons why they have been unable to sell any goods. They do not ask them to weigh carefully all the elements that enter into the matter and show why it is of no use to solicit trade. They turn to their salesmen and say, 'We are not interested in that. If you cannot sell goods we will send out men who can. We are not conducting a course on apologetics or alibis. The goods we have are fundamental to the life of the people, and there is some way by which they can be convinced of it. We expect you to find out that way. If you cannot do it, your salary check is waiting for you. We are not in the business for any other purpose than to sell goods.

You may have a fine personal appearance, you may be a college graduate, you might be able to write an essay that would win a prize, but unless you can sell goods for us, you can leave your desk in the office vacant, and we will either move it out or move somebody into it who can use it for the advantage of our business.' This is a rather homely and inadequate illustration, but the principle at issue is fundamentally the same.

The world, the flesh, and the devil are uniting their forces against the Kingdom of God. Evil habits, evil associates, and the whole brood of ungodly ambitions unite to undo the purpose of the Eternal God. The only way in which God can bring about His Kingdom in the lives of men is through the message and life of those who have already felt His power. If they lose that experience, they will lose their own power, and the age in which they live will take its place with other dark ages. Through all the ages there arises the concurrent testimony that there is a power in this Gospel which is able to cleanse the heart of all iniquity and to save from sin all who will make the blessed adventure of faith. The testimony of the ages is, that there is none other name given under Heaven among men whereby we must be saved but the name of Jesus, and, He is called Jesus for He shall save His people from their sins. Then why should we turn to anything else?

There are many ethical and philanthropic purposes to which the church gives herself. She has set the pace in philanthropy, in social service, and in education; but these are none of them, nor all of them, sufficient. They are not the cause, but the effect, of the Gospel. Rootage precedes fruitage. Unless our work for society is based upon the power of God, wrought into the life of the individual, it will fail. We do not progress from the

mass to the individual, but from the individual to the mass. The soul afire for God will light up his age with glory. You can see it in a Luther or a Knox or a Wesley.

We are talking about applied religion; but how can you apply a religion that you do not have? The chief business of the evangelistic message is to bring Christ into the lives of men, and when we have Him and apply His truths and see them transmuted into life we know what He meant when He said, "All power is given unto me. And lo, I am with you always." Our English brethren have given us a volume entitled *If I Had only One Sermon to Preach*. If you read what its writers say you will notice that almost without exception they fasten upon the supreme quest of the soul after God as seen in Jesus Christ, His life, and His cross.

In a somewhat wide experience over the radio I have found that those themes which bring most impressive responses from those who listen in are the themes which exalt Christ as the Saviour of men, a helper in every time of trouble, and One who shares all affliction with us. It is fair to measure preaching, as everything else, by its effect. It is the pragmatic test which settles values beyond all question or theory. What kind of preaching is building up the churches in holiness of living, in consecration of life to service and to fellowship with God? Who are the men who are giving most largely of their time, their substance, and themselves to the blessing of humanity? What kind of preaching is bringing men from darkness to light and bringing into the fellowship of the church those who are being saved?

There is a libel, thoughtlessly brought by some people, that our fathers were interested only in getting men saved for the next world and had no special interest in

the Kingdom of God here. If that is true, why is it that it was under the preaching of these men that our great universities were set up, that our Bible societies and our missionary societies were equipped with money and men? It was their preaching which sent men out to scatter the Gospel like the good seed throughout the world. They did affirm that a man's first business was to get his soul right with God; but, having done that, he would want everybody else to share his blessed experience. They went singing across the country and around the world,

What we have seen and felt
With confidence we tell,
And publish to the sons of men
The signs infallible.

I heard the preaching of those men and I make bold to affirm that there is no preaching in our day that can surpass it in power to face the problems of the soul and the problems of life and give Christianity its vital force in the building of both the individual and the world.

From my contact with thoughtful business men, with leaders in thought and action in America, I do not hesitate to say, that there is a deepening conviction on the part of the laity of America that the pulpit must make the message of the changed heart and the changed life the fundamental thing in its proclamation, and in these days when the attention of the church is especially called to the nineteen hundredth anniversary of Pentecost, our pulpit must bring the blessed evangel to the front, that we must realize that, as Pentecost with its fire and power was necessary for the birth of the church, so the same spirit is necessary for its continued life.

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THE FUTURE FULFILLMENT OF THE PROMISES TO ISRAEL

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THE WORD "ISRAEL" occurs about seven hundred times in the Bible. In numerous passages of the Old Testament it is employed to designate the ten tribes which separated from Judah and Benjamin in the days of Rehoboam. In a larger number of passages this name is applied to the entire nation, the twelve tribes. Israel, therefore, means everywhere in the Scriptures of the Old Testament the literal descendants of the sons of Jacob. The same word is frequently found in the New Testament, where it has the same meaning.

Many Bible dictionaries and commentaries, however, advance a different view as to the New Testament use of this word. They tell us it means in the Gospels and Epistles those who constitute the church of Christ; that the church is the Israel of God now, and that in the church the hundreds of promises given to the literal Israel are now spiritually fulfilled. This mode of Bible interpretation has been called the spiritualizing method. According to this interpretation Israel means the church; Jerusalem in prophecy is no longer the earthly Jerusalem, but the Heavenly city; the literal promises of an earthly kingdom all find a spiritual fulfillment. Thus all literal meaning of Israel's promises in the Old Testament has been changed into a spiritual meaning. In other words, we do not need to look for a literal fulfillment of Old Testament prophecies as far as the literal Israel is concerned.

Now, it is no small matter whether the Word of God, especially the word of prophecy, is allowed to stand for just what it declares, according to its plain meaning, or whether its plain, obvious reading is to be discarded and another substituted. Christendom has been taught for centuries to consider itself a spiritual Israel, and to regard all the glorious things which Israel's inspired prophets spoke of their land and nation as being now spiritually fulfilled in the growth and development of the church. However, it is difficult to make the prophecies fit, even spiritually, actual conditions in Christendom.

Let us see, first of all, what the spiritualization of the prophecies of Israel's future really means. It is an impeachment of the wisdom of God; it is wisdom to employ means adequate to accomplish a desired end. For centuries there have been in the possession and keeping of Israel pages upon pages of their own Scriptures filled with prophecies relating to their future. These prophetic promises give glowing and minute accounts of a glorious, national regeneration and restoration of the literal Israel under Messiah, their King, which, in the true sense of these predictions, have never yet taken place. Yet history proves that nothing but the hope drawn from the literal sense of these prophecies has enabled that wonderful people to endure all manner of persecution without surrendering their own distinctive being. Furthermore it is an undeniable fact that millions of Jews and Christians today still hold fast to the belief, that He who scattered Israel literally will just as literally gather them back to their own land. (Jer. 31:10.) The spiritualizing method claims that God never intended to preserve or to restore Israel as such. Those who hold it declare that with the death of Christ, or

perhaps the destruction of Jerusalem, at the latest, Israel had fully accomplished the purpose of their existence, and that they are never to come into action again as the literal Israel. The eggshell of Israel and Israel's hope was forever broken when the church was born to assume Israel's place.

If this is right, then what does God mean to do with Israel as a nation and with their land? Not only this, but why has He failed to get them out of the way after, as is being said, He was "forever done with them as a people"? God knows well how to make an end of nations after they have served their purpose. Have the people of Israel survived as a nation in spite of Him? Their preservation, one of the great outstanding miracles of history, either serves an object, or it serves none. If it serves an object, if Israel's preservation, which only God could accomplish, is for a great, ultimate purpose, the spiritualizing method is wrecked completely. If Israel's preservation serves no end at all, then what of God's purpose as well as governmental dealings? Have thousands, yea millions, been deceived by taking certain promises in a literally national sense, when their real meaning was something spiritual? If God did not mean literally what He promised to Israel in oath-bound covenants, how can we know that He means literally what He has promised in the New Testament?

But are there not certain New Testament passages in which the word Israel is used in a spiritual way, and where it does mean the church? Let us see. We confine ourselves to the two texts which are most frequently quoted to uphold this view. The first is Romans 9:6, "For they are not all Israel, which are of Israel." This statement was not made to teach that believers gener-

ally, without respect of nationality, now constitute the true Israel. The Israel in this passage is still the literal Israel. By it is meant the believing remnant of that people. The Pauline statement is fully demonstrated in Old Testament history. There we find two Israels. There was proud, stiffnecked, rebellious, and idolatrous Israel, circumcised in the flesh but not in the heart, serving other gods, to whom God spoke in words of bitter complaint. And there was also the faithful remnant, the inner circle, like the seven thousand who had not bowed the knee to the image of Baal, or the remnant in the days of Malachi. Isaiah 45:9-13 contains a remarkable contrast between the nominal and the true Israel, the God-fearing, promise-believing, and Messiah-expecting portion of Israel. This true Israel we find on the threshold of the New Testament. Simeon and Anna belonged to this remnant. They were the sheep which did not follow the false leaders, the thieves and robbers, who came before our Lord. These true sheep knew the Shepherd's voice and followed Him out of the Jewish fold. (John 10.) Nathanael was one of these true Israelites, and so were the one hundred and twenty. When Paul writes that "they are not all Israel, which are of Israel" his meaning is very obvious. He speaks of the literal Israel, that not all of them are the real, the true Israel.

Another passage is Galatians 6:16: "And as many as walk according to this rule, peace be on them, and mercy, and upon all the Israel of God." The Israel of God, it is claimed, means the church. It does not. Paul distinguishes between Gentile believers and Jewish believers. The latter are the Israel of God. Sainly Bengel in his comment says correctly: "The Israel of God are believers of the circumcision or Jewish nation."

Let us ascertain what the promises of Israel are. It is significant that the Apostle to the Gentiles in the Epistle to the Romans, addressed to a Gentile church, gives such prominence to the literal Israel. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and *the promises*; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Romans 9:4-5). In the same Epistle he deals in a masterly way with the future of the national Israel. (Rom. 11.)

But what are the promises which belong to Israel? We classify them under two heads:

1. The promises of a Messiah-Redeemer-King. "The testimony of Jesus is the spirit of prophecy." The prophets testified beforehand of the sufferings of Christ, and the glory that should follow. They revealed the two advents of Christ, one in humiliation, to suffer and to die, and the other in exaltation and glory, to reign as King supreme. It is unnecessary to point out how literally all the predictions relating to the sufferings of Christ, Israel's Messiah, were fulfilled. Here we must quote another Scripture: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to *confirm the promises* made unto the fathers" (Rom. 15:8). His coming into the world was a fulfillment of prophecy. His coming, as predicted by the prophets, also confirmed the promises made unto the fathers. Now a *confirmed* promise does not mean a *fulfilled* promise. The prophecies relating to His sufferings, as already stated, were fulfilled, but this fulfillment also confirmed all the other promises made unto the fathers. His coming in humiliation vouchsafes that other coming, His coming in the glory of His Father.

While His coming as the suffering One, to die the sinner's death, was a *confirmation* of all the promises made unto the fathers, the *fulfillment* of the promises which still belong to Israel comes in the future, and their literal fulfillment is inseparably linked with His future, personal, and visible coming in glory.

2. What are Israel's unfulfilled promises? They are the many promises of regeneration and restoration, promises of an earthly kingdom, promises of great spiritual and material blessings, promises relating to the earthly Jerusalem, and promises of universal peace and world conversion. My assertion is, that all these hundreds of promises have never seen their fulfillment, that they are not being fulfilled in a spiritual sense in the church today, and that they will never and can never be fulfilled in the church of the future. Why not? Because they are the promises made to Israel and not to the church.

Before I demonstrate the harmonious testimony which we find, throughout the entire Old Testament, as to the order of the fulfillment of Israel's national promises, I wish to make a few observations on the Kingdom promises, which are written so large in all prophecy. The final question which the disciples addressed to their departing Lord concerned the Kingdom: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). That these Jewish disciples had a perfect right to expect such a restoration seems very clear. Their expectation rested upon the promises of God. Did our Lord correct their expectation? Certainly not. He rather confirmed it, when He answered: "It is not for you to know the times or the seasons, which the Father has set within his own power."

But here we meet the challenge of Matthew 21:43:

"Therefore I say unto you, The kingdom of God shall be taken from you [Israel], and given to a nation bringing forth the fruits thereof." We are told that here is decisive proof that there never will be an earthly kingdom of Israel. They have lost it. The Kingdom is here now and the church is that Kingdom. In other words, our Lord, when He spoke of the nation to receive the Kingdom, meant the church. But where in Scripture is the church of Jesus Christ ever called a nation? The church is symbolized as the body of Christ and the bride of Christ, the habitation of God by the Spirit; she is also called a house and a holy temple; but there is no verse of Scripture in which the church is called a nation possessing the Kingdom. True Peter says, "Ye are an holy nation," but his Epistle is not addressed to the church, but to the true Israel of God, His own believing brethren in the dispersion. What then is the nation which is to receive the Kingdom in the future? It will be converted, Spirit-filled Israel; in fact Israel becomes the first nation which will be all holy.

The fulfillment of the Kingdom promises is impossible apart from the believing acceptance of Israel's Messiah-King, our Lord. In the book of Daniel are recorded two great Messianic prophecies. We read of the Messiah in 9:26: "After threescore and two weeks [434 literal years dated from the building of the wall of Jerusalem] shall Messiah be cut off, but not for himself." The Hebrew *Ykores Moschiach v'ein lo* means literally, "Messiah shall be cut off and have nothing."¹ He was entitled to the Messianic Kingdom, but

¹ The late Sir Robert Anderson, K.C.B., in his masterly work, *The Coming Prince*, has shown that 483 years of the famous Danielian prophecy in chapter 9 were fulfilled on the very day our Lord entered into Jerusalem for the last time and that the seventieth week (seven years) awaits a future fulfillment.

when the nation rejected Him and He died on the cross He did not receive that Kingdom. Nevertheless He had come as their promised King and was presented as the King, for we read in Matthew 21:4-5 in connection with His entrance into Jerusalem: "All this was done, that it might be fulfilled, which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold *thy King* cometh unto thee. . . ."

We turn next to the seventh chapter in Daniel for the other Messianic prophecy in this much neglected book: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and *a kingdom*, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and *his kingdom* that which shall not be destroyed" (Dan. 7:13-14). What coming of the Messiah is predicted here? It is His future, second, coming. We are aware that some Bible interpreters teach that our Lord fulfilled this prophecy when Jerusalem was destroyed in the year 70 A.D., and that the destruction of Jerusalem was the fulfillment of His promised return as given in Matthew 24:29-30. But one should read the context to discover how faulty such an interpretation is: "And he [the returned Christ] shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Who are the elect? Whenever we find the word "elect" in the Gospels it always means Israel and not the church; whenever this word occurs in the Epistles it always means the church and not Israel. In the year 70 A.D., when Jerusalem was destroyed, the

people Israel were scattered into the four winds and not gathered.

Standing accused before the High Priest, our Lord confirmed the prophecy of Daniel when He said: "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and *coming in the clouds of heaven*" (Matt. 26:64). He is still as our great High Priest at the right hand of God; but as surely as He is there now, so He will come in the clouds of heaven. It is at that time the remnant of Israel will look upon Him "whom they have pierced" (Zech. 12:10). They will accept Him as their King, and the result of His return will be the fulfillment of all the Kingdom promises given to the literal Israel. Not till then can the promises which belong to Israel be fulfilled.

In conclusion I desire to show, as I have done more fully in my monograph on *The Harmony of the Prophetic Word*, the events of unfulfilled prophecy witnessed to by all the prophets and the Psalms. This harmonious testimony as to things to come is one of the strongest evidences of the divine authorship of all Scripture.

1. *The day of the Lord (Yom Jehovah)*. Many times that day is recorded by the prophets of God. That day frequently has a near significance in Israel's history, but it generally means the great coming day of consummation. On that day Jehovah appears in majestic glory. He appears to deal in judgment upon His enemies. He comes to deliver His waiting people and save them with the promised salvation from their enemies. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad

and rejoice in his salvation" (Isa. 25:9). Our Lord, in speaking of His return, makes use of prophecies describing the physical phenomena of that day. He confirmed the promises of that day. Compare, for instance, Matthew 24:29-30 with Isaiah 13:10-11 and Joel 3:15. Isaiah, Jeremiah, Ezekiel, Daniel, and all the pre- and postexilic prophets speak of this day of consummation. (See Isa. 2:12-21; 13:9-13; 24-27; Jer. 4:23-26; Joel 2-3; Mic. 5:15; Zech. 12-14; etc.)

2. *What precedes this day?* According to Old Testament prophecy this day is not preceded by a converted world, nations at peace with one another, and Israel dwelling in safety in their own land. The prophets give us a different picture. That day is preceded by lawlessness, increasing unrighteousness, by nations forming confederacies to oppose God's purposes, and by a great tribulation. (See Psalms 2:1-3; 43-44; and many others; Hosea 5:14-6:1-3; Jeremiah 30:4-8; Habakkuk 3:16.) See especially Daniel 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people [Daniel's people] shall be delivered, every one that shall be found written in the book." Our Lord confirmed this promise when He said in His great eschatological discourse: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matthew 24:21). Some may contend that the siege of Jerusalem by the Roman armies brought this great tribulation, but the context in Daniel and in Matthew shows that it is future.

3. *What follows that day?* The events of that com-

ing day and the events which follow are over and over announced by God's holy prophets. The Lord executes a judgment of nations. (Joel 3:1-2.) This also is confirmed by our Lord, for He repeated what Joel predicted: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. . . ." (Matt. 25:31-32).

When our Lord ascended on high He took His place upon the Father's throne. There He waits till it pleases the Father to give Him His own throne, the throne of all the earth. Speaking from His place of glorious exaltation, He promised to the overcomer a share in His own throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). His own words, quoted from Matthew, assure us that He receives His own throne when He returns. It will mean the fulfillment of the promise Gabriel gave to the Virgin Mary: "The Lord God shall give unto him the throne of his father David." The many promises concerning the King and his Kingdom will then find their literal fulfillment. We quote but one: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our righteousness." (Jer. 23:5-6.) Then follows in this prophecy the promise of regathering. They will be brought back from the north country and all the countries into which they were scattered. Israel's true restoration always follows the day of the manifestation of Jehovah. Read

and hear what the prophets have to say—Isaiah 11:10-12; Jeremiah 30; Ezekiel 37; Hosea 3:4-5; Joel 3:20; Amos 9:14-15; Obadiah, verse 17; Micah 4:6-7; Zephanaiah 3:14-20; Zechariah 10:6-10. And these are but a few of the restoration promises. Let us remind ourselves that Christ also confirmed all these promises made unto the fathers in His Olivet discourse in Matthew 24:29-31. Verse 31 is a confirmation of the literal Israel's regathering.

We single out Ezekiel 37, the vision of the dry bones, to demonstrate the utter impossibility of explaining away the literal meaning of this great vision. It is impossible to make these dry bones, which experience a resurrection, mean the church. Nor is it possible to say this vision found a fulfillment in the return of the small Jewish remnant from the Babylonian captivity. The divine commentary in verses 11-28 shows that the future, literal fulfillment is the only possible interpretation.

Linked with the regathering of the literal Israel we find the promises of spiritual blessings. In that day takes place Israel's rebirth. The nation will be born again and saved, not by the law, but by grace. Their sins will be forgiven and remembered no more. The Holy Spirit is bestowed upon them, and they become the Spirit-filled nation. (See Ezek. 36:25-38; Joel 2:28-32; Isa. 32:15.) What wonderful things are promised to the remnant of Israel in that day, when "all Israel" living in that day will be saved! (Rom. 11:26.) Isaiah 54, 60, and 62 contain the great promises which will come to pass in the glorious days of Israel's literal restoration and spiritual regeneration.

Our Lord confirmed this likewise—"Verily I say unto you, That ye which have followed men, *in the*

regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). What is the generation (*palingenesia*) of which our Lord speaks and which is connected with His own throne? Let Spirit-filled Peter answer this question. Preaching to his own countrymen after Pentecost he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). What light these apostolic words shed upon the whole question! The restitution of all things means what the prophets predicted as to Israel's future of glory. It comes with the return of Christ.

And what more follows? Blessings and glory for Israel, the nations, and even creation. The Kingdom which will then be established will be world-wide and extend from sea to sea, even unto the uttermost parts of the earth. (Psa. 2 and 62.) Jerusalem, where Heaven's King once suffered and died, becomes the glorious capital of the King. (Psa. 48; Isa. 2:1-4; Zech. 2.) Idolatry will be abolished. No League of Nations, world court or disarmament conferences are needed then, for war will be outlawed. The Prince of Peace will speak peace to the nations, and they will learn war no more. Spears will become pruning-hooks and swords plowshares. Righteousness and Peace will kiss each other. Groaning creation will cease its groans

and enjoy once more its original Edenic condition. (Isa. 11:6-9.)

We must not overlook Paul's great testimony to the glorious future of Israel as we find it in Romans 11: "Hath God cast away his people?" What people? His people Israel. Far be that thought! God's gifts and calling are without repentance. He has not cast away His people whom He foreknew. They were set aside for a season. By their fall salvation came unto the Gentiles. But does it end here? Let us listen to the Apostle of the Gentiles: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; *how much more their fulness?*" (Rom. 11:12). There is coming for the literal Israel a time of fulness. When it comes it means greater riches to the world than the riches of the Gospel, which was preached to the whole world, because Israel rejected it. "Their fulness" means their regeneration and restoration as revealed in the Old Testament. And again: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, *but life from the dead?*" (Rom. 11:15).

Would to God that Christendom in its present divided and unbelieving condition would understand and heed Paul's great prophetic parable of the two olive trees! The good olive tree is Israel; some of the branches were broken off on account of unbelief. The wild olive tree represents Gentiles. They are grafted in upon the root of the good olive tree, to partake of the covenant blessings as promised to Abraham. These grafted in branches are exhorted not to boast against the broken off branches. The solemn warning is given that, if the grafted-in branches are unbelieving and high-minded, God, who spared not the natural branches,

is not going to spare the grafted-in branches. He threatens to cut them out. Then follows the assurance that God is able to put back the broken-off branches into their own olive tree. Yea He will do it in the day when they no longer abide in unbelief. When they are put back it will mean their restoration, their fulness, life from the dead.

God is not a man to lie;

Nor son of Adam to repent.

Hath he said and will he not do it:

Or spoken and shall not make it stand? (Num. 23:19.)

NEW YORK.

AS COUNTRY PASTORS VIEW THE COUNTRY PASTORATE

MINISTERIAL YOUTH AND THE COUNTRY CHURCH

By REV. LEROY P. BURNEY, Pastor Sugaw Creek Presbyterian Church,
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THE COUNTRY PREACHER watches the first flurry of winter's snow as it adds loveliness to the majestic beauty of a group of stately Southern pines bowing their heads earthward in seeming reverence to the flat-roofed, one-room colonial brick church nestled at their feet. A humble structure it is. No proud spire to attract the world's attention. No, not even a bell with brazen tones adorns a belfry. But surrounded by an atmosphere of deepest humility, this church for nearly two centuries has been a symbol of all that is noble and true in the life of the sturdy Scotch-Irish folk of this rural parish.

From this beautiful scene the attention of the young minister who has chosen this simple church as his first ministerial charge was called to answer a question: "Why should a young minister choose to serve a rural church?" Three reasons are presented.

1. Existing attitudes. "I suppose most young ministers are forced to accept a country charge until they can receive a call to some town or city church." Such was the comment of a prominent woman resident of a provincial urban center, to whom in the course of conversation last year I announced my intention to accept a country pastorate upon graduation from the seminary. "I suppose," I replied, inwardly sympathizing with this soul whose mannerisms indicated that in the

not distant past she too had been a resident of some rural section. Certain questions confirmed this, and also revealed that the greater part of her fellow townspeople were country bred. Yet she had little appreciation of America's greatest rural institution.

This attitude is not confined to an element of urban laity, but exists also among our ministerial brethren. Not long since a rather prominent minister from a busy industrial city visited me. He is a successful pastor. On taking leave he said: "When I grow old and am forced to retire I'd like to be called to such a country church as this."

Just here is the crux of the whole matter of the rural church. Laity and ministry alike put a country preacher in one of two classes. Either he cannot secure a call elsewhere, or has retired to the country, where big-hearted rural folk will support him and let him die in peace. There can be no greater misconception of the church's work in the rural areas. Rural America is the breeding ground of our best citizenry and consequently should have the best possible moral and spiritual leadership. Greater and more responsible tasks await accomplishment through the leadership of the minister in the rural community than in any like-sized group in the city, and demand far more strength than that of a retiring minister. This attitude, which is hindering the development of the Kingdom of Heaven, can be changed only through numbers of our promising young ministers accepting rural churches and serving them for a number of years.

2. The challenge to rescue a drifting people. Before me is a survey report of a rural church community in a section of the South noted for its church-going people. This report shows that 1233 people were visited,

all living within a four-mile radius of the church. It reveals the fact that 533 of these people do not attend religious services. If this is true of a community noted for religious loyalty, how deplorable must be the plight of those drifting people in other rural sections not so well favored. The following quotation from a well known journal reveals American conditions in general:

Only one-fifth of the 28,000,000 rural residents of the United States attend church services and millions of children in the country sections are growing up without any knowledge of God or Church.

The responsibility for the crime situation in the cities rests partly with the churches; for we may ask how honest, law-abiding citizens can be expected in the cities when their populations are largely recruited from the "religious no man's land" of rural America.

Recently from the press has come a book entitled *The Tragic Era*, dealing with the historic past. The title might well be applied to the present. The conditions of the rural South at the present time reveal another "tragic era" in the social and spiritual realm. Leadership has moved cityward. Landowners in many communities are nonresidents. The shifting, landless class is on the increase in sections. Among this unstable element of the population we find the largest families. Too often the shepherd of men's souls resides in town or city, and in some cases still earns his livelihood by manual labor, performing only a "Sunday ministry" among his people. Thousands of rural youth are growing up without the influence of a Christian pastor or Christian church. Is it not still a "tragic era"? The call to rescue these drifting people comes clear and certain to the young minister who has sincerely

devoted himself to serve Him who came "to seek and to save that which was lost."

The task is not an impossible one. These people are salvable and stand ready to follow proper spiritual leadership, such as the qualified young minister can offer. He can give to them a new spiritual outlook by leading them into a vital personal relation with the Master. He can give to them a new conception of their social responsibility by associating them in church and community fellowship.

Here, too, is presented the opportunity to exercise a great cumulative influence in Kingdom building. Not only is leadership developed and stability secured for the rural area, but also steady streams of noble and Godly influence flow to the city as numbers of our reclaimed youth move to the urban centers, there finding places of effective service in church and community made possible by noble principles of character developed in their former rural life.

To the virile youth of the Christian ministry as he stands upon the threshold of his career, seeking "not to be ministered unto, but to minister," comes the clarion call from the far-flung open spaces to be the index finger pointing these drifting neighbor folk to the Christ of God, and to lead them into a noble and true life.

3. An aid to personal orientation. It is an accepted fact that a minister's entire life is affected by the first few years of his ministry. Therefore, that he become properly oriented in the beginning is of vital importance.

The average seminary graduate is much better acquainted with ideals than he is with the real in life, and is likely to come face to face with some very bitter disappointments in the early days of his ministry. This may lead him to give up in despair or assume a matter-

of-fact attitude toward his profession and toward those around him. More the pity when he must face these trials surrounded on every side by an atmosphere of gross materialism. For the young minister in this period of disappointment the open country will prove a Godsend. Mother nature beckons to him, leading him amidst the charm of field and flower, while massive oak and wooded stream alike soothe his troubled spirit and direct him to the "Great Cause" with whom we may commune and come forth again "as a strong man to run a race."

A still greater blessing—the rural folk look upon the minister as "a man of God." They hold him in highest esteem, confiding in him the deep things of their hearts, depending upon him for their spiritual nurture, seeking and extending pious sympathy in distress and sorrow. From such hours of sacred fellowship the young minister comes forth with his face toward the spiritual East to proclaim the great truths of the great Christ in whom all have their hope.

Then, again, in the rural sections the young minister is not faced with a multiplicity of clubs and organizations which make such inroads upon one's study time. The people expect pastoral visitation, but they also expect personal study on the part of this same pastor. They hold his study hours inviolate. They expect great sermons on great Christian truths. The young minister is given a fair opportunity to do his best—verily his best is demanded. What environment offers greater opportunity for true ministerial orientation than that of a rural pastorate?

The young minister of the Gospel may become the creator of new attitudes; he may become the rescuer of myriads of drifting souls; he may properly orient his

ministerial life so as to become a power, under God, for the bringing in of His Kingdom. All a matter of choice. Are these not succinct reasons for a ministry among rural folk?

THE JOYS OF A COUNTRY PREACHER

By REV. JOHN C. B. McLAUGHLIN, Pastor of the New Providence Church,
Stony Point, Tennessee

A COUNTRY PREACHER is supposed to have a sense of inferiority. Such a supposition is due to prevalent exaggerated ideas as to the hardships, disadvantages, and sorrows of ministering to country churches. The inference is that, if all country preachers could be city preachers, there would be no more rural parsons. This is a shameful waste of pity on a great section of us who like our calling of being shepherds in the green pastures. Of course there are many valleys of the shadow, as well as bitter winters, scorching summers, and grievous wolves that spare neither flock nor undershepherd. But these terrors are insignificant when we compare them with the canyons of walled streets, the chill indifference of massed multitudes, the wilting complexities ending in bewilderment and bafflement, the hosts of ravenous beasts with no rule of life save the law of the jungle—conditions which seem to us to prevail in the cities.

Every time anyone belittles the lot of the country preacher there comes to mind the remark of a far famed idol of a large congregation in the capital of the state to a rugged old pioneer preacher in a remote rural county: "You know, every time I go into my steam-heated bathroom, and all the while I am basking in the luxuries of city life, I think of the hard lot of you brethren who are laboring among the hardships of country places." There are, without doubt, some ministers in the country,

who, like the dog in the fable, are aware only of the juiciness and stupendous size of the bone in the mouth of the dog in the water. This paper is an attempt to direct attention to the quality and quantity of that bone which we country preachers have between our jaws. Let us look at some of the joys of the country preacher.

To deal first with the fleshpots, where but in the country do congregations give with such open hearted generosity to their pastor's larder? But it is not so much the gift itself as it is the spirit which prompts the giving which warms his heart and fills his home with cheer. The rural preacher can raise a good garden, supply his table with eggs and dairy products, and have a lot of fun in doing it. In the country a preacher has room to rear his children out of sight and out of hearing of the neighbors, so that every time his small boy shies a stick at a cat the community will not be remarking on what a cruel-natured brood the parson has. The rural minister can frequently find recreation in woods and streams without having to wait to take a whole day off for it. What is rarest of all to the city pastor, he lives in constant touch with God's largess of beauty in nature.

But, to rise a bit above purely selfish personal considerations, the country pastorate offers, to the young minister especially, great opportunities for increasing his capacities for usefulness. The quiet of the countryside affords uninterrupted periods for thought and study. His people's freedom from sophistication tends to compel him to say things in a simple, natural way, far removed from textbook technique. He comes to know the effectiveness of Bunyan's straightforwardness of speech. He learns to draw his illustrations from the book of Nature and from the common things which interest us all—to weave the very type of parables which

adorn and illumine the Bible. He enters more deeply into an understanding spirit for interpretation of the Scriptures as he lives through seed time and harvest, and learns a farmer's way of viewing the way life faces men. The preacher who is broken to harness in a rural pastorate ought to be able to deal with men with a touch of reality; for he has had the opportunity of learning how from folks who dig their living out of the ground. More than that, he is in a place where it is both wise and expedient to dig a little himself, and thus attain a vitalizing viewpoint at first hand.

Pre-eminently the minister who labors in the country has the privilege of sowing and tilling a fertile field; for such work brings great and abundant fruits for the Father's storehouse. He may see in every child or youth he influences a potential leader of community or commonwealth, of church or country. There is no occasion to remind him that this is only a country boy. The President of the United States was once just that, the orphaned son of a blacksmith. Look around our cities and towns today. You will find that most of the leaders of men and affairs were once "only country boys." If the past and present have anything to teach us, the country boys and girls of today are the leaders of the next generation. Will they be leaders in vice or in virtue? The answer lies largely with the pastors of country churches and the teachers of country schools. The character and destiny of American life and civilization for generations to come are rooted in the kind of Christian training our rural youth are receiving today.

In *The Atlantic Monthly* of October, 1929, Count Hermann Keyserling writes:

Physical life has its source in the earth, and this means more than that man requires food and shelter. If a race be-

comes almost entirely a race of town dwellers, to whom the country means nothing but a raw material, the prospects of the race cannot possibly be hopeful. Towns there must be; they may be compared to the brain in the physical organism, where forces are spent for the benefit of the whole. Thus Paris thinks and acts practically for the whole of France. But very few Parisians of importance were born in Paris. As far as we can look back in history, towns were, from the point of view of biology, places of spending and not of earning or saving. If they were not again and again replenished by stolid and sturdy sons of the soil, degeneration and decay would set in. The same will hold good until doomsday.

If such reflections as these are valid, they mean to those of us who are country pastors that we are given the most privileged task in the world. That task is nothing less than bringing to fruition the Kingdom of God on earth. Let the country preachers consider that they are men of destiny, sowing and tilling and tending, and that in the harvest others will enter into their labors.

ADVANTAGES OF A FEW YEARS AS A COUNTRY PASTOR

By HOLMES ROLSTON, JR., B.D., Th.M., Pastor of Bethesda Presbyterian Church, Rockbridge Baths, Virginia

THE SENIOR at the seminary inevitably faces the choice of his first field. He has only one life to invest, and he naturally does not wish to make a mistake in so important a decision. Among the calls which he holds in his hands there is one from a country church. What are some of the factors that might cause him to look with favor upon the call to country work?

Let his thought be upon himself, upon his preparation for the largest service over the whole period of his ministry. "What I am interested in knowing about you is not what you are now or what you will be at thirty or even at thirty-five. What I am interested in is knowing what you will be at forty-five and fifty and for the

rest of your ministry," said a seminary professor to a student trying to decide upon his first step after leaving the seminary. This brings out the truth that the first field should be chosen not merely in the light of the immediate opportunity, but also in the light of his preparation for the service he would be rendering ten or twenty years later.

From this point of view, there is much to recommend the country pastorate. There is plenty of work to be done in the country and plenty of opportunity to make that work count. The only man who ever gets buried in a country parish is the man who is dead. A country field is not a lazy man's job. But the speed of living is not so great in the country. The pressure of high speed organization is not so great. The country does offer opportunities for quiet study, for reflection, and for brooding through the truths received but only half-digested in seminary days. The man who enters too soon in life upon the task that absorbs all his time and taxes all his powers with immediate duties will find himself unable to lay the foundation of a deep and genuine thought life out of which he can speak with authority and with power. The country does give an opportunity for the enriching of the inner life. Because of this one of the most brilliant young men in the Southern Presbyterian Church, who won his Phi Beta Kappa key at a large state university, took his seminary course with honors, and recently received his Ph.D. for study abroad, remarked to a close friend that of all the calls he might receive he would welcome most the call to a country church.

Let his thought be upon his home. The young man must naturally consider the effect of the work he chooses upon the home he wishes to make. This is not

a selfish consideration. His home will be the sanctuary to which he can retire to replenish his powers for the tasks laid upon him. Through the children that he sends into the world he will serve the world as effectively as he will through his sermons. And a rambling country manse with a big yard and a river flowing near, with rolling meadows near at hand and wooded slopes in the distance, is a wonderful place for the making of a home and the rearing of children. Later in life they may need the advantages of the city, but in the early days they will learn much in the country that the city cannot teach. They will escape learning much that the city ought not to teach, but does. Life in the country presents some hardships and at times involves a lack of modern conveniences, but it carries with it compensations that are wonderfully rich.

Let his thought be upon his ministry. Let it be the earnest endeavor of the young minister to invest the early years of his ministry where his opportunity to serve will be greatest. The opportunity for service is not necessarily the greatest where the greatest number of people are massed together. What the preacher must consider is the number of people that are accessible to him, the number of lives that he will have a chance to touch. Two young doctors seek wise locations for the early years of their medical practice. One of them goes to a town with a population of ten thousand people where there are already fifteen resident physicians. The other goes to a rural community where he is practically the only doctor in an area within which nearly two thousand people live. Which man will minister to the most people and have the largest opportunity to serve?

Because a man is in the city, where the people are

massed together, does not mean that he is preaching to the largest congregations. He may be stuck in a corner where his morning congregation is not large, his night congregation is a mere handful, and his children call his prayermeeting talks, "father's lecture to the family." He may find that he can reach and minister to but a limited number in the pastoral relation. His friend in the country may preach to a larger Sunday morning congregation, and he may find that he is the only resident pastor in a community of more than a thousand people who will look to him as the only one who will minister to them as a pastor.

Let his thought be upon his ministry to the Kingdom. An industrial plant is placed by some big company in a hitherto undeveloped section of the South. Anticipating a large development in the next few years, the Home Mission boards of the churches send men to the field. The men are of equal ability, and they all start with equal opportunity. Which church will grow most rapidly? The answer depends upon the character of the country population that is pouring in.

About twenty-five years ago, a minister came to take charge of a church of about two hundred members in a town with a population of about five thousand. In this case the country surrounding the town contained a number of active country churches of the minister's own denomination. In the twenty-five years the town church has grown to a membership of nearly a thousand. But during the same time one country church has given one hundred and fifty church letters to this particular town church alone. Let full credit be given to the man who did the work in the town, but it should not be forgotten that his work was possible because he had around him the country churches that fed his church. The denomi-

nation that neglects its rural work will finally find that it cannot hold its own even in the cities. This is why some men think they serve the Kingdom best by serving in the country.

The rural districts are largely static as far as their population is concerned. They are no more thickly populated now than they were twenty-five years ago. The homes teem with children most of whom will go forth to seek their fortunes in the busy centers of the world. But the man who ministers to them in the days of childhood and youth has not wasted his labors. Through his local church he has served the Kingdom at large. He has been used of God to make Christ master in the lives of those who constitute that stream of life—fresh, vigorous, and virile—to which church and nation must look in the future, as they have looked in the past, for those who are to take up the burdens of the new day and furnish the leadership that somehow the cities do not seem able to produce.

THE PROBLEM OF NARCOTIC DRUG ADDICTION

By CAPTAIN RICHMOND P. HOBSON, Secretary General of the World Conference on Narcotic Education

LIFE in every form is continually confronted by problems of varying degrees and of varying urgency. This applies to the life of the group as well as the life of the individual. Many problems of society arise from various motives under the urge of which an individual or a group systematically harms others.

In all individuals there is an urge of life to sustain itself, to expand itself, and to perpetuate itself. The exploitation of society through narcotic drug addiction springs from the desire for gain or profit, rooted in the motive of self-preservation itself. While the regulation imposed by society upon the activity of its individual members is designed to foster and reward industry and effort according to the amount of service rendered, nevertheless the elemental urge in many is to secure the benefits of gain or profit by shrewdness and by processes of pillage as well, even where the results injure others. A similar problem exists in the intercourse of nations, where the desire for benefits may impel activities harmful to other nations and to the world at large.

The precepts of the Christian religion, exalting not only the Golden Rule but the abiding motive of love to the point of self-sacrifice, tend to put a check upon the driving power of the motive of self-preservation at the expense of others. Nevertheless, individuals the

world over, in seeking their own well-being, are impelled most by the elemental motive of self-preservation even to the injury of others and of society itself. Furthermore, the wide prevalence of degeneracy, with the probability of continuing for generations to come, insures enfeebled altruistic motives and a dominance of even destructive motives of self-interest. Those who study the problem presented to society in the exploitation of narcotic drug addiction must recognize the element of permanency and universality. This is now already a major problem and of necessity will become yet greater and more menacing until it is brought more under control. Assuming no radical changes in the environment of human life and no revolutionary changes in human nature, we must prepare and prosecute plans for meeting this problem for a long time to come.

Narcotic drugs have been known as poisons from the beginning of human records and are mingled with the myths and traditions preceding recorded history. But the exploitation of these drugs commercially runs back only about two centuries, originating with the Dutch in Java, who, familiar with the habit-forming properties of opium, conceived the idea of mixing it with tobacco. With increased profits, the proportion of opium was increased with similar advantages of gain, until tobacco was omitted and the opium traffic, through smoking, was born. The profits of this traffic, with the natives of the Dutch East Indies, were so great that the Dutch merchants carried it to Formosa and found similar profits in exploiting the Chinese. The Portuguese, keen traders, observing this, were the next to take up the traffic, operating from Macao on the mainland of China, facing Hongkong, from which center they

have maintained wide-flung operations ever since. The English trading companies came next and organized more extensive operations with India as a base, operations that proved profitable in the case of the people of India as well as the people of China, in India its usage taking the form of opium eating. The resistance of the Chinese government to the wholesale exploitation of the Chinese people led to conflict with the British, culminating in the two Opium Wars, since which time, nearly a century ago, China has been helpless and has been exploited in a pitiless way by Japan and Western countries. The late Yuan Shih Kai, former president, uttered these sad words: "China is slowly dying from opium poisoning, and does not know that it is dying."

A little over a century ago a French chemist discovered how to extract the morphine alkaloid from opium, which developed additional medical use, and the practice of medicine carried swiftly a narrow trail of a new narcotic drug addiction around the world. About half a century later an Austrian chemist discovered how to isolate cocaine from the coca plant. The medical use of this alkaloid also swiftly spread around the world a new form of drug addiction, characterized by more marked criminal tendencies in the victims. In 1898 a German chemist discovered heroin by treating morphine with acetic acid. This alkaloid lends itself to exploitation more than all the others, and its spread over the earth has been like an infection in the body physical. The chemical treatment of morphine may result in new and unknown narcotic drugs.

It is a solemn thought that thus far no permanent success has been achieved in reclaiming any part of the world where this cancerous growth has once taken root.

The analogy goes further. With the development of high-powered narcotic drugs, the spreading of this social cancer has become analogous to the spread in the physical body of a cancer after it has reached the malignant stage.

Special attention must be given to the exploitation of heroin. This drug is considered many times more powerful than morphine in establishing drug addiction. Among youth, one dose a day, so easily sniffed as a white powder, will establish incurable heroin drug addiction in a week or ten days. The victim undergoes at various stages of its use sensations of expanded ego, looking upon himself as a hero. His heroics are destructive, and he is adapted to daring banditry characterized by cruel and unnatural murders. The influence of the recent spread of heroin addiction in America is clearly seen in our persistent and alarming crime wave.

The victim also soon develops a veritable mania for recruiting other addicts. One produces many; each of these in turn tends also to produce many; so the ill spreads in the body social like virulent infection in the body physical. This is readily seen through a study of the prosecutions under the federal narcotics laws and the expansion of drug addiction in our prison population. Before the exploitation of heroin addiction, beginning about the middle of 1917, the federal government instituted proceedings under the Harrison Anti-narcotic Law against about a thousand persons per year. The number now is above eight thousand. The number of persons convicted under the federal narcotics laws has steadily grown until today it constitutes about 34 per cent. of the entire prison population of the federal prisons. The next group, that of violators of the

prohibition laws, constitutes about 14 per cent. of the prison population.

An example has just come to my notice through Mr. L. A. Koepten of the Michigan Anti-Narcotic Association. Recently a student of a great university became a heroin addict in college. A younger brother, following him to college, was promptly brought into addiction by the older; still a third brother coming to college, was brought into the habit by the two. The three brothers brought a sister and in turn, a second sister, completing the five children. The children in turn, brought their father, under the habit and finally all combined brought in their mother, completing the family group. In a relatively brief span one heroin drug addict grew into seven.

When the effects of the drug begins to subside, a condition of torture sets in. Pains often succeed each other as though a sword were being thrust through the body. In advanced cases this suffering (called "withdrawal symptoms") is considered the most acute torture ever endured by man. The drug of the addiction will quickly relieve this torture. Naturally the addict comes to consider getting his supply of the drug as a matter of life and death. The mental suffering and anguish endured are commensurate with the physical sufferings. The fear of not being able to get the drug supply is perpetual, and the thought of the torture of "withdrawal symptoms" brings abject submission to a pitiless master. The sympathies of mankind have always been aroused for the sufferings of slaves in the days of the slave trade. Their bondage was easy and light compared to the "living death" of drug addicts. It would be hard for any normal person to appreciate the anguish of mind and of soul that comes to the vic-

tim as he gradually realizes his helplessness and sees his own character disintegrate, and beholds the sufferings of his family and friends and the scorn and hate of society as it pursues him. Drug addicts endure more suffering and anguish, physical and mental, than any other group of sufferers.

The sufferings of their families are second only to their own. First comes the shock of discovering that a dear one is an addict; then the long period of efforts at rescue, with hopes arising, only to be wrecked as they witness the physical, intellectual, moral, and spiritual breakdown of a dear one in the grip of progressive addiction, tearing asunder the heartstrings of loved ones as nothing else can do. The dissipation of family substance, the humiliation from the conduct of the addict as he sinks deeper in moral turpitude, the silent, perpetual shame of it all, the mockery, the despair, constitute a cup of suffering second only to that of the "living death."

A citizen asset, becoming a narcotic victim, is turned into the worst form of liability. The economic wastage is heavy, the producer becoming not only a dependent, but a destructive parasite. It is estimated that *crime now places a burden exceeding ten billions of dollars yearly upon the American people*. Drug addicts constitute overwhelmingly the largest group of convicts in federal penitentiaries. It would be conservative to estimate at one-third of the total burden of crime the part that comes from drug addiction. The public health is equally menaced, the addict being the principal incubator and carrier of vice diseases as well as the other diseases that menace the public health. Public morals suffer from the prevalence of those enslaved by this habit even more heavily than health and public

safety. Under drug addiction all the moral and spiritual attributes of men, upon which the institutions of civilized society are built, utterly disintegrate. A great spread of this evil must insure the disintegration and destruction of any civilization.

A good illustration of the extent of the exploitation of narcotic drug addiction is found in the estimates by the opium experts of the League of Nations, that in terms of crude opium approximately three hundred tons would be sufficient for the legitimate medical needs of the world per year, while the world production is estimated at twenty to thirty times that amount. One ton of heroin is estimated by the same experts as sufficient for the world's legitimate medicinal needs for one year. One shipment from a Dutch factory, discovered at Marseilles not long ago, contained four tons of heroin. The Chief Inspector of Police of Egypt, Russell Pasha, estimates that within seven years heroin and hasheesh exploitation has created more than 500,000 addicts in the Egyptian population of about 14,000,000.

What is society to do in the presence of such a menace? Something effective must be done, and done quickly, if irreparable ravages are not to be suffered by mankind. The problem has become more and more complex and more and more difficult with the discovery and exploitation of each new narcotic drug. The difficulties in meeting the problem have thus far proved insurmountable. We can understand this when we realize that the profits between the cost of crude opium and peddled heroin have been estimated at over 8900 per cent. Illicit transportation and concealment are relatively easy. The pitiful condition of the addicts themselves when deprived of their drug supply causes

unlimited co-operation on the part of the victims with the peddler and producer to complete the delivery.

The processes through which society may defend itself against this menace may be divided into three groups: Processes of education, processes of law, and processes of salvage and isolation of the victims.

Manifestly, no normal youth, or for that matter, normal adult, would deliberately embrace this "living death" if he knew what it meant. The whole recruiting system is based on the ignorance of the victim, and thorough education would sweep away the very foundation of this hideous traffic. Similarly, society, if it had even a partial knowledge of the menace to which it is subjected, would take whatever measures are necessary for its protection. Education of the public at large would insure the rising up *en masse* of normal citizens and the development of a consuming public opinion which would not tolerate in any civilized community the operations of this hideous exploitation. The discovery of the shipment of the four tons of heroin mentioned above, followed by press dispatches throughout Europe, caused the Dutch government to suppress the factory, although it had licensed it, had received revenue from it, and had been all along perfectly aware of its operations.

The most difficult part of any educational program is establishment of the facts. The agents of exploitation and victims alike are secretive in the extreme, and very few of even the best informed citizens of America, or for that matter of other countries, are even remotely aware of the presence and magnitude of this menace. There are two processes available for establishing the facts. One is by scientific experimentation, the other, narcotic surveys. Dr. John A. Killian, professor of

biochemistry in the New York Post-Graduate Medical School and Hospital, has been appointed director of narcotic research in biology and toxicology for the International Narcotic Education Association and the World Conference on Narcotic Education, and has undertaken to survey the field and organize the co-operation of experimentation in laboratories of this country and other countries. Ultimately similar experimentation will no doubt be organized in other scientific fields. Dr. E. George Payne, Dean of the School of Educational Sociology of New York University, has been appointed director of Narcotic Education for the International Narcotic Education Association and the World Conference on Narcotic Education. Dr. Payne is conducting an education survey for this country and other countries and is completing a *Syllabus in Narcotic Education*, to be available for organizing narcotic education in schools and colleges anywhere.

Honorable Charles H. Tuttle, United States District Attorney for the Southern District of New York State, is chairman of the New York Narcotic Survey Committee which is making surveys and reports to the National Commission on Law Observance and Enforcement. Associated with him on the committee are judges of the federal, state, and municipal courts. The success of the survey is so promising that there is reason to believe that, with the co-operation of federal, state, and municipal judges, the other ninety-one United States district attorneys could very well organize similar surveys in all important sections of the country. The reports of information collected by these committees in their respective regions, assembled in Washington, if standardized and sustained, would constitute a valuable national narcotic survey. The hope is justi-

fied that America, by establishing a national narcotic survey, would lead other nations to do likewise, and that the results of these national surveys could readily be assembled in Geneva and, standardized and sustained, would constitute a world narcotic survey, establishing thus a permanent foundation in basic facts upon which to build intelligent national and local processes of education, processes of law, processes of isolation and salvage of drug addicts. These facts would serve to create and focus public opinion, not only within particular nations, but throughout the world, and this aroused world public opinion would in turn insure, not only the strengthening of existing treaties and international covenants, but their careful observance.

The leading nations held an unofficial conference at Shanghai in 1909 upon the initiative of the late Bishop Brent and Dr. Hamilton Wright of the Philippine Islands, sustained by the government at Washington. This led to the conventions of 1912 and 1913, at the Hague, under which a solemn convention was entered into by the principal nations in which they pledged one another to confine the production and manufacture of narcotic drugs to the amount required for medical and scientific purposes. The obligations of this convention being taken over by the League of Nations following the World War, a convention was entered into at Geneva in 1925 which renewed the covenant of the Hague conventions and strengthened its provisions, especially for the suppression of excessive manufacture of high-powered narcotic drugs. Unfortunately the American delegation walked out of the Geneva conference, and America has been an outsider ever since and able only to "observe" the activities of the Advisory Committee on Opium and Other Dangerous Drugs,

while the manufacture of these drugs has continued to grow by leaps and bounds to its present vast dimensions—with America herself the chief victim of exploitation.

A growing international public opinion has compelled the calling, by the League of Nations, of an international conference of the nations later during this year to take up the question of limiting the manufacture of these narcotics. It is to be hoped that America will take a leading part in the discussions and in the determination of an effective plan to do away with excessive manufacture.

The World Conference on Narcotic Education has called an international conference to be held in London in the second week of July, 1931. Preparations are now under way with a view to insuring the best results. We have high hopes that the best and most consecrated talent of the peoples in all parts of the world may assemble and bring forth a standard policy for the nations to put into operation for establishing narcotic surveys and scientific experimentation, standard systems of narcotic education in schools and colleges; uniform observance of Narcotic Education Week throughout the world, and perfecting a world machinery which can marshal upon necessity the irresistible power of world public opinion arising out of the very motive of self-preservation of the race.

To obtain the best results, the co-operation of governments (machinery of education, machinery of justice, machinery of public health), of the press, the pulpit, the screen, the radio, clubs, and civic, fraternal, patriotic, and other associations is urged. We especially invoke the co-operation of the medical profession,

the legal profession, and scientific groups and activities everywhere.

One of the most striking phenomena connected with our research investigations has been the profound influence of religion upon the drug addict. In the case of persons who have reached various stages of alcohol addiction, but have been freed by "getting religion," the study of the brain by dissection has shown that this religious experience has caused a new growth of the trunk lines, branches, and dendrites of the central nervous system, indicating a revolutionary rebuilding of the physical foundations that had degenerated as a result of the poison. The indications are that the effect upon the narcotic drug addict is fully as marked. I myself have known cases in which both drug addicts and alcohol addicts through conversion remained off the drug and off the alcohol till the end of life years afterward. Cases have come to our attention from mission and social service centers where Christian conversion has enabled drug addicts to throw off their drug addiction without any recourse to the reduction plan and has sustained them through the excruciating sufferings of withdrawal symptoms.

While medical and scientific circles have declared definitely that there is no permanent cure for narcotic drug addiction, numbers of cases have come to our attention where the cure has been permanent through the influence of religion. It is of the utmost importance that the victim freed from his drug should have the sustaining hand of the church and should be given, where practicable, active duties in helping others. I have no hesitation in saying, that from all indications the grace of God can bring a permanent cure, and that spiritual therapy, brought in an organized way by the churches,

can be a most important factor in the salvage and rehabilitation of narcotic drug addicts.

The church will readily recognize the important part that its beneficent services can render, especially in helping to develop the education of youth in the home, at the mother's knee, and in the Sunday Schools, of their membership, and of the public at large, and in co-operating in spiritual therapy in the reclamation and rehabilitation of narcotic drug addicts. Realizing that everything that is highest in man, everything that tends to spread good-will in the world, everything that bears upon the Kingdom of God upon earth is involved, the churches, without regard to creeds or other differences, can all unite to lead in developing and hurling the invincible power of an aroused and indignant public opinion against the "dope ring" and its vested interests.

NEW YORK.

THE REVIEW

CURRENT THOUGHT AND ACTIVITY

HERE IS A SHEAF OF EXPRESSIONS GATHERED RECENTLY, CHIEFLY from religious journals. The reader is reminded that quotations in this department do not necessarily reflect the views of this quarterly. They are given as examples of what is being said and written in prominent religious circles today:

"Quests for certainty must find their goal in spiritual Reality."—*Zion's Herald*.

"It is easy for a merchant of religion to be so busy that he is unable to enjoy the ware he is selling."—*William H. Leach*.

"One of the best ways to obtain an incentive for Bible study is to obligate ourselves to teach some one else."—*Don O. Shelton in The Bible To-Day*.

"We ministers maintain our pride and self-respect and our sense of importance only through a vast and inclusive ignorance."—*Dr. Reinhold Niebuhr*.

"We have elected ourselves to be lawless by inconsiderately passing laws for which we have no respect and, therefore, no inclination to obey."—*The Churchman*.

"A few years ago there was a cry of 'Away with doctrine! Let us get back to Christ!' It would be as sensible to say: 'Away with astronomy! Let us get back to the stars!'"—*The Bishop of Winchester*.

"Prophecy always has a cutting edge, for it is not merely a fore-telling but as well a forth-telling. The prophet speaks out, while other men, of the time-serving class, are keeping silence."—*Zion's Herald*.

"For Paul is an illustrious example of the degree to which evangelistic experience may mould a man's thinking and deter-

mine his theology.”—*Donald Stuart Traill in The Canadian Journal of Religious Thought.*

“It seems to me that we need some prodding about considering the content of words as well as their form. What does your author mean? is more more important than, What does he say?”—*Dr. Herbert W. Magoun.*

“A California bishop recently delivered an address in Los Angeles on ‘The Taming of the Pew.’ He was a bishop, not a pastor, which accounts for his courage.”—*Dr. James D. Rankin in The United Presbyterian.*

“Everyone must be aware that our literature of the last ten years has had pride of knowledge for its motive, just as Dickens, Thackery, and Trollope depended upon nobility of conduct for theirs.”—*Hugh Walpole in The Forum.*

“Will the future hold two views of life? One American, out and out materialistic; the other European, seeking to salvage something of the old idealism, and bring it over into a new, changed world.”—*L. Steinfeld in Die Woche, Berlin.*

“No selfish man can be really courteous. He may have a certain surface polish that enables him to pass muster in society. But chivalry and courtesy can never grow in a selfish heart. They are the offspring of love.”—*J. D. Jones in The Greatest of These.*

“It is a significant fact that, in proportion as the Greek conception of God became nobler and purer, it became less and less personal. Harmony, imitation, and independence are not synonymous with communion.”—*J. C. Robertson in The Canadian Journal of Religious Thought.*

“When it comes to the deepest secrets of personality, the methods of science break down, and the last word must always be spoken by the human spirit. The spirit has its own way of recognizing spiritual reality, and by it alone the possibilities of the personal life can be determined.”—*Dr. William Adams Brown.*

“The Christian religion requires infinite horizons: it is a lunacy if immortality is an illusion. But if death is only the door from one room to another, and we carry through ourselves, and nothing but ourselves, then it is obvious that we have no warrant for saying that any human experience is finally fruit-

less.”—*Dr. Maltby, head of the Wesleyan Methodist Deaconess College, in The Spectator.*

“The actual result in our colleges today is a sort of half-way standard, still too severe for a great many of the doers, but nevertheless so low that really capable minds lose interest and come to feel and express contempt for the work that is offered them—and have a right to such sentiments, because they are, in fact, being defrauded.”—*Dean Max McConn of Lehigh University in the New York Times Magazine.*

IF MAN IS TO BE CONVICTED OF HIS UNWORTHINESS, WITH WHAT must he compare his moral nature? Since he is imperfect, any attempt to set up for himself a perfect standard of comparison must encounter failure; and an imperfect standard is an anomaly.

It is obvious that we must look beyond any human criterion if man's guilt is to be brought out in its dark and appalling reality. One may regard a lofty character among his fellows with respect and admiration, even with a twinge of conscience and a secret regret, but what will awaken him to a sharp and moving sense of his moral bankruptcy and of the disaster that awaits? Men are brought to their knees by the very fact that they have seen their hearts against a background that has revealed their blackness. And ultimately must not this background be the infinite holiness of God Himself, even though the convicted sinner at first senses this fact but partially?

In writing upon Love and Truth, in *The British Weekly*, Principal A. E. Garvie has answered this question, and the truth of the passage below never needed to be laid upon the hearts of men more than now:

“For the complete theological conception of God we need to consider God's infinitude, absoluteness, eternity; but for Christian thought and life this contrast between God and man needs not to be insisted on. For love's sake itself, however, that we may fully appreciate God's love to us, and that we may fitly respond to God's love in our love to Him, there is a contrast which must ever be realised, the contrast between His holiness and our sin. For His love is not the communication of His perfection only, as it might be to a sinless race; it is in the

grace of Jesus Christ, and the gift of His Spirit, forgiveness, cleansing, renewal, so as to make us capable of receiving that perfection, becoming in the bold phrase 'partakers of the Divine Nature.' The love of God is not good-nature towards our failures; it is not only goodness in meeting our many wants by His bounty; it is His self-imparting holiness in such wise as to make the sinful holy. God's love is holy, because what it imparts is holiness. His holiness is love, because it imparts itself. So long as we do not forget that His love gives holiness in making sinners holy, and preserve our awe of God's holiness, and our gratitude for His love, we need not fall back on any conceptions of God other than what Christ has given us."

THE PAST TEN YEARS HAVE SEEN AN ENORMOUS OUTPUT OF NEW books upon religion, but few have made a much deeper impression than Professor Rudolf Otto's *The Idea of the Holy*. It will be remembered that at one point he frankly advises readers who were not in agreement with him upon certain essentials to accompany him no further. That is, a certain spiritual preparation is necessary to any true appreciation of his argument. This is a principle of which many students of Christianity seem totally unaware. But, however that may be, such a bit of advice on an author's part promises a courageous presentation of just what is in his mind—in Otto's case a mind of rare penetration.

The editor of *The Spectator*, London, calls him "one of the most influential of living theologians," and that famous journal a few months ago included a paper of his, on Faith and Works, in its series by different authors under the general title, In Defense of the Faith. In this Professor Otto's opening sentence shows his characteristic interest in the central themes of Christianity: "What is the true meaning of the Christian doctrine of the need for 'Salvation' and the 'total depravity' of the 'natural' man?" After speaking of the passive attitude of the soul as the recipient of salvation, stressed by Luther as over against works, Otto has here this clarifying passage:

"And yet the soul, so far from being inert and merely passive in this experience, attains for the first time its fullest

inner vitality and activity. It is, indeed, a condition that excludes mere mental passivity, and one impossible to a torpid and fundamentally inactive being. To emphasize the 'passivity' misrepresents the psychological state of mind by a false mechanical analogy: as though the soul were exposed to the divine influence as a body impelled by a mechanical force.

"The 'lost' state, then, from which the natural man needs deliverance is the inevitable condition attaching to creaturehood; it has no reference to any psychological or ethical discussion on will and motive, and it is not to be overcome by any moral activity on our part. It means the incapacity of the creature to discover and possess the transcendent reality except in so far as the latter invades experience by a pure act of self-revelation, which on the human side is a mystical 'rebirth' only possible 'from the spirit.' For the Christian this takes concrete form as 'Justification by Grace purely in faith' apart from works. Only when this has been brought to pass does there result the judgment of 'depravity,' and then merely as a *retrospective* judgment upon the individual's previous life as having been in conflict with the true human ideal. But this judgment is only possible from the standpoint of religion itself. Until the transforming experience has taken place it is impossible and indeed has no meaning. And with respect to moral goodness it leads, not to a denial of the reality of this, but rather to an acknowledgment of its possibility, only with the additional admission that moral effort itself in all its genuineness is 'flesh' and is in antagonism to Spirit so soon as it is presented as a rival 'way of salvation,' shutting out thereby the vision of the transcendent supramundane goal. In a word, if it is the chief end of man that he 'glorify and enjoy' God, and if God is in Himself other and more than 'the moral order of the world,' and to have God in faith and nothing less, then it cannot be gainsaid that whatever is not of faith is 'Sin,' the expression of the 'lost' state of one who has not realized his own deepest nature."

AS IS TO BE EXPECTED, JUST WHEN EVENTS AND STATISTICS AND rumors respecting things in general are quite disheartening, taken by themselves, the news of spiritual awakenings are putting an optimistic note in the great song of humanity. Earthly storms very often blow the sparks of a weak or indifferent faith into a most promising flame. There is evidence that this is

happening in various parts of the world today. The church may well be encouraged by these fresh evidences of the efficacy of prayer and of faithful and persistent service in the face of all obstacles. Bishop B. T. Badley, of India, has contributed through *The Christian Advocate* this cheering account of a movement now going on in restless India, which may well serve as an incentive to the church on the home field:

"There is in the New Testament teaching and in the apostolic experience a difference between being aware of the Holy Spirit, or believing in him, and being filled with him. The promise of the Father and the command of Christ to his disciples that they should wait 'until' they were endued with power from on high should be taken to apply to Christ's followers today even as 1900 years ago.

"Some of the humbler workers of our church in the Bombay area have claimed this promise anew, and a movement has started under Indian leadership in the villages of some parts of the south India field that may have a lesson for the entire church.

"The 'Until' meetings are held in the villages, where our people come together to pray and wait 'until' they receive the power from on high. They do not look for 'a' power, or 'some' power, but THE power,—the same power of which our Lord spoke to his disciples. The meetings continue for days with this one clear objective in view. There is neither fad nor fanaticism: just a waiting before God and a claiming of his promise, the promise of the Father and pledge of our Christ.

"The meaning for the church lies in the fact that the power is coming! The Holy Spirit is being poured out as in the beginning. The greatest leader among these rural workers, the man who inaugurated the movement, is a man with neither college nor theological training: but he is a Spirit-filled man. The rural situation is being transformed wherever these 'Until' meetings are held. Laymen as well as ordained workers are sharing in the Pentecostal blessing. The directness and simplicity with which the approach is made to the great question of an adequate spiritual dynamic put to shame the vague, theoretical and especially the impersonal way in which many congregations consider this supreme question.

"Brethren of our worldwide church, are not these humble people in some of India's villages pointing for us the way to the real celebration of Pentecost?"

ONE OF THE VIEWS MOST EMPHASIZED BY THE BARTHIAN SCHOOL of theology is that we are not saved by our reaching out for God, but by availing ourselves of His reaching out for us. Indeed, the very communion of the redeemed soul with the Heavenly Father is not through a sort of laying hold of Him by conscious and deliberate mental effort, but rather by coming into a receptive spiritual mood that enables the soul to receive the divine impressions. This is with many Christians a lost art, for we live in an age of intense mental activity, when young minds are taught to exercise all their powers to the full in acquiring knowledge and grasping problems.

But passivity, not activity, is the word when one waits for the Lord, that he may come into communion with Him, into harmony with His will, and so be really prepared for the exercise of true prayer in which he pours out his needs before his Father. Dr. Rufus M. Jones has given us this idea of what "the practice of silent worship" means, in the course of an article he contributed to *The Spectator*, not long since, and it deserves the consideration of everyone who longs for a deeper and more satisfactory spiritual life:

"Many persons have supposed, and some still suppose, that the main advantage of occasions of worship is the opportunity they afford for quiet, undisturbed thinking. It is assumed that this retreat from the turmoil and bustle of life, with its drive and its noisy din, can best be used in uninterrupted reflection upon some spiritual topic.

"That, however, is not the view—at least not the ideal—held by the expert in the practice of silent worship. Those who are seasoned and spiritually matured have learned that there are stages of experience that are deeper than 'thought' and more vitalizing than 'reflection.' Sometimes it may be as important to get away from the problems of thinking as it is to get away from the yoke of business or the press of the crowd. There is as much need of a holiday from the problems of the mind as there is for relief from hurry and worry and grind.

"There are deeps in us all far below our ideas. There is in fact a substratum which is the mother-soil out of which all our ideas and purposes are born, as capes of cloud are born out

of the viewless air. To feed or to fertilize that sub-soil of our conscious life is far more important than to capture and to organize a few stray thoughts. To discover how to flood with power and to vitalize this fundamental stratum of our being is, after all, to uncover one of the master secrets of life. Just that is what seems to happen to some of us in the hush and mystery of intimate contact with Divine currents, in the living silence of corporate worship.

"It is like a ship in a lock. Here the ship is, shut in by great gates before and behind. Its driving engines have slowed down. Its speed has diminished to naught. It is no longer going anywhere. And yet all the time the water is rising underneath the ship, and when the gate in front swings open, and the ship emerges from its period of full stop, it will go out for its journey on a higher level and carry its burden of freight henceforth on a new plane."

GREEK THOUGHT HAD IN IT SO MUCH OF TRUTH AND BEAUTY that it has enjoyed the admiration of thinking men for centuries. But did it lack anything, and if so, what? Writing in *The Canadian Journal of Religious Thought* upon Christ and the Greeks, J. C. Robertson pays deserved tribute to the lofty ideals expressed in Greek philosophy and literature. He even cautions us against the mistake of being misled into thinking that Christianity faced Greek culture solely as good faces evil.

However, he also shows how the message of Christ transcends that of the Greek philosophers at certain vital points. In speaking of "the relative value of the various powers and capacities of man," his deliverance is worth quoting at length:

"The Greek regards it as axiomatic that reason is the essential thing in man and, as Aristotle says, *is* man. Men rise or fall in the scale according to the strength and development of their reasoning powers. To Plato and Aristotle the man likeliest to God, the one in whom the divine element in man is at its highest, is the man possessed of the supremest powers of intellectual and spiritual insight, and 'divine philosophy' is the human activity that most nearly resembles what they conceive to be the activity of the supreme being, God. The word 'spiritual' is added, lest it be thought that the wisdom so valued by the Greek meant mere brain power or mental alertness and

acuteness or accumulated learning. But on the other hand spiritual insight was not divorced from, or distinguished from, the capacity for abstract reasoning. In Plato's view, we might say, man's soul has but one window through which it can see God and through which the light of divine truth can enter, and that window is named Philosophy. He may have conceived of the final vision of the supreme good as achieved directly and not through processes of reasoning, but none the less it is only by a long and arduous course of intellectual discipline and philosophical thinking that the stage is reached where this direct vision becomes possible.

"There are, in truth, no beatitudes in Greek writings for the poor in intellectual ability. Plato might agree that it is hard for the rich man to enter the kingdom of heaven, but for the common man, untrained in logical processes and incapable of abstract reasoning, he would think it quite impossible. All the schools of thought which derive from Socrates define virtue in terms of knowledge, and they all make a sharp distinction between those who are possessed of wisdom and endowed with intellectual power and those who are not. Only the former live the truly human life, only they attain true felicity, only they enjoy the smile of heaven's blessing. The one exception is the Epicurean school, which prided itself on having a doctrine that required no exceptional intellect to understand it, and which owed to that fact no small part of such popularity as it enjoyed.

"Similarly the rapid spread of Christianity was due largely to the universal invitation it extended: 'Whosoever will, let him take the water of life freely.' No exceptional mental equipment was needed to understand the fatherhood of God and the love of Jesus; and the new gospel appealed particularly to those for whom the best Greek thought had no message and held out no hope, the common folk, the weak and the broken-hearted, those who labour and are heavy laden, whether bond or free. It is the crowning glory of Christianity that it opens wide the door of hope to all, for all are capable of love and trust and obedience, and it is these, and not philosophic insight, that give entrance to the kingdom of God proclaimed by Jesus."

THE SLOGAN, "BACK TO CHRIST," MUST BE MADE MORE EXPLICIT in this day of confused ideas about the real meaning of Christianity. Preachers may very wisely adopt as their own Paul's

resolution to know only "Jesus Christ and him crucified." Multitudes of people who are known as "active" church members reveal a singular lack of knowledge as to the true significance of the Gospel. One reason for this is that the old instruction in the church and in the home upon the main points of the faith is very largely wanting today. Until this is restored a greater responsibility than formerly must rest upon the pulpit. People still come out to hear preaching, and so the preacher has his opportunity to supply the teaching that is lacking in so many lives.

One of the clearest and most impressive present writers upon the cross of Christ is Mr. E. K. Simpson, an English layman and author of the noteworthy tract, *The Cross in the Midst*, from whose pen we hope soon to publish an article. These paragraphs from a paper of his in the *Bible League Quarterly*, upon the reproach of the cross, carry an important truth, while incidentally they reveal his literary style:

"One aspect of the offence of the cross in this connexion is worth particular notice, and that is its *levelling character*. Popery has its sliding-scale of indulgences, adjusted at once to the sinner's lusts and his pocket. But the true evangel deals very unceremoniously with our showiest virtues. It brings in the whole world guilty as perpetual defaulters Godward. Rank and title, culture and good-breeding, confer no premium on their possessors in the quest of God's salvation. Obscurity may inherit glory, whilst universal fame may be destined to everlasting contempt. What a drastic Gospel it is on this score! Not a saint shall climb to the skies by a thread of his own spinning; not a guest sit down at the marriage supper of the Lamb in a garment woven on his own loom. How many highly respectable characters have taken umbrage at these provisos! The Duchess of Buckingham wrote to Lady Huntingdon protesting against Whitfield's 'repulsive doctrines,' remarking naively enough that it was monstrous to be told 'that one has a heart as sinful as the common wretches that crawl in the gutter.' Alas for her comfortable persuasion that she was *la crème de la crème*, while the rank and file were creation's skim-milk! Assuredly when the Son of God bowed His august head on our behalf to the drudgery of Nazareth and the scandal of the cross, He once for all put down the mighty from their seat and

exalted the humble and meek. 'All ye are brethren' settles that! No hand save the Pierced can enter names in the peerage-list of the skies, no hand but His confer on the princes of His own creation their amaranthine crowns. Ah friends, by birth we are serfs, sold under sin, and cease to be too low-born for heaven only when we are born again from above.

"But enough of the reproach of the cross. It is high time to traverse the indictment by showing in conclusion that the scandal of the cross, rightly read, spells its glory. In so doing we are following inspired guidance; for the Apostle ends his remonstrance with the legalist Galatians by the rapturous declaration, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.' Ever since Paul had lowered his topsails of self-righteousness and run under the lee of divine grace, Calvary had become the fair haven of his soul's anchorage, and he could never weary of chanting its praises."

ALL GREAT STEPS IN HUMAN PROGRESS ARE TAKEN BY THOSE WHO proceed "as seeing the invisible." We call them men of vision, men who have a conviction of things not yet seen, of goals not yet reached. Instances of this kind are common in the scientific world and even in that of business. Here men often devote years to discover something whose existence they cannot prove, because they have faith in the evidences that point in its direction, when they know very well that their reasoning may be unsound; or they strive for a success that depends on conditions that may fail them. But still they press on.

Rev. Alfred Wilson Swan, in a sermon published in *The Christian Century Pulpit*, thus applies this idea to the belief in immortality:

"Almost always the skeptics have been put to shame and the believers have been vindicated in the field of science. The believers have dared make assertions about things not yet seen. They asserted that there were rays of light beyond the violet. Impossible, said the skeptics. If there were anything beyond the violet in the spectrum, we would see it. But the experimenters went on, until they demonstrated the existence of ultra-violet rays—which have never yet been seen. And once more the believers were justified. The lack was not in the reality, but in the perceiving mechanism of the eye. The invisible does exist. It is all about us close, whether or not we see it.

"Some time ago, before the British Association of Science, Ramsay the physicist began an address with these words: 'The subject of my remarks today is a new gas. I shall describe to you later its peculiar properties, but it would be unfair not to put you at once into possession of the knowledge of its most remarkable property, which is that it has not yet been discovered!' What a parable of the thing we are laying our minds to at Easter time. If scientists may postulate a gas as a medium necessary to the explanation of phenomena, we may postulate a life beyond life to explain that which lies back of phenomena. The one is no more incredible than the other."

ONE OF THE SANE AND HELPFUL SPIRITUAL COUNSELLORS OF OUR day is Dr. John A. Hutton, editor of *The British Weekly*. Like all men who read widely, to keep abreast of the great movements of the times as well as the news of the moment, he has felt the disturbing influence of the mighty currents that mark a world in unrest. In these two paragraphs from an editorial of his he gives a diagnosis and a prescription that will fit the case of many a depressed and confused mind:

"A man may become so engrossed in public affairs as to neglect his own business. In the same way any one of us may be so concerned with what is going on on a large scale in the world, and with what is the real intention of Governments and of politicians, that we may not notice what effect all this unrelieved preoccupation is having upon our character and average mood. By thinking continuously of the condition of the world, the prospects for the future and so forth, we disable ourselves for thinking in a sane and useful way even about these. We are apt to be agitated unprofitably, to grow cold and hot to no purpose. We become the victims of the day's news, uplifted out of measure by a favourable report, or plunged into despair at some new aspect of the shifting scene; in one case and the other we become hardened and stupefied by the daily pressure and uncertainty."

"It is a great thing to know what to do with oneself in circumstances when it is incumbent upon one to do something. I have found much solace during recent days in St. John's Gospel. There have been seasons of similar preoccupation and impatience when I reached smooth water in a Psalm. But it was to St. John I turned, and, as my reading on the threshold

of the Lenten season, it was to the events on 'the night in which He was betrayed,' as these are given so movingly in chapters fourteen to seventeen of that Gospel: beginning as the fourteenth does with 'Let not your heart be troubled' and closing as does the seventeenth with 'O Righteous Father, the world hath not known Thee: but I have known Thee. . . .'

THE RATIONALISTIC INTERPRETATION OF THE GOSPEL IS NOT the only kind of preaching that is injuring the church today. Not only is there a "different gospel" preached, but also an indifferently different gospel—without unction, perfunctory, formal. That is to say, there are many pulpits to whose utterances the most rigid Fundamentalist could hardly take exception, and yet they have little or no effect upon congregations that are really open and even eager for the truth. The very attitude and spirit of the preacher has much to do with this, though not all, of course. If he gives the impression that he lacks earnestness, or conviction, or burning faith in his message, or a consuming desire to save lost men, how can he have any very deep and moving influence?

A book under the title, *Methodism in the Modern World*, written by leaders in the great Methodist body, has appeared in England, and *The Expository Times* has deemed the paper on Methodist Evangelism of sufficient importance to deserve a lengthy review. The author of this particular contribution, Dr. J. E. Rattenbury, takes up four essentials of successful evangelism, which the journal mentioned summarizes in this way:

"There must be first a gospel; second, a gospel as experienced and witnessed by those who have experienced it; third, a gospel declared by men who stake their lives on its truth; fourth, a gospel declared in language and thought-forms intelligible to the people."

The comments and quotations by the reviewer on the third and fourth points are, for the greater part, well worth reproducing here:

"The third essential is a gospel preached by men who stake their lives and comfort on its truth. The typical modern minis-

ter, with his settled home and comfortable income, with his pipe and golf clubs and his long holidays, seems at times strangely incongruous as successor of the holy apostles and preachers of the Cross. True evangelism must have the sacrificial spirit behind it. John Wesley, tireless when nearly ninety, still preached the gospel in the open air. Hugh Price Hughes died at fifty-five, a strong man worn out by service. General Booth said, 'The doctors gave me up, so I gave up the doctors.'

"The fourth essential is that the gospel be preached in language and thought-forms intelligible to the people. Can we make an effective Christian appeal to the men of our day, with their changed mentality?"

"The salvation that Wesley taught was 'holiness of heart and life,' including 'love to our neighbour.' Here is the great opportunity of the new evangelism. 'Not with a piping voice, but with the sound of a trumpet, we must preach the whole gospel of personal salvation and social service, and, whatever it means, have no fear of giving actual expression to love of our neighbour. It is imperative that social service should not be substituted for evangelical religion, as it sometimes has been, but be shown to be one of its integral characteristics. We cannot teach that the unfortunate are merely victims of society, but nevertheless the gospel of salvation must be preached not only as a gospel of personal redemption, but also of social reconstruction, if we are to reach this age, and if, indeed, we are to preach the whole gospel of the New Testament.' "

CONCILIATION IS A GOOD THING—IN ITS PLACE. BUT THERE ARE occasions when it means a compromise which in turn means a surrender. We are coming to have about as much fear of giving rebuke as of receiving it. If men feel that a thing is seriously wrong they should say so when and where their words may have effect. This is nowhere more true than in the field of religion. The fact that a man's right to proclaim his own ideas of religious truth must not be challenged does not mean that his ideas themselves must not be challenged. Dr. A. Z. Conrad has forcibly stated the matter in *The Bible Champion*:

"A nauseating neutrality is the bane of religion. Only the positive aggressive note makes a successful leadership. The disposition to be all things to all men has its good features, but when dealing with matters of vital importance it simply will

not do. Wherever there is positive conviction, well founded, there is sure to be a very, very clear declaration and an unequivocal decision. Not one step in human progress has been taken as the result of a soft and unthinking amiability. A senseless suavity never leads to great campaigns. Great ventures in the interests of Kingdom-building have been inaugurated by men with positive belief based on supernatural revelation. Convictionless men are spineless and ineffective. Truth is truth and should have fearless advocacy. Right is right and demands fervent and zealous support."

ONE OF THE DEBATED PROBLEMS OF THE DAY IS THAT OF authority. Men are really more inclined to faith than they themselves realize, but they want some warrant for it—some authority. Obviously the attacks upon the Scriptures in late years have not improved the situation; neither has much of our modern psychology, and now Humanism has begun with great energy and sounding of trumpets its work of obscuring man's relation to God.

Now the great weakness of all beliefs and theories and systems that proceed from man is that, being only opinions, they have no essential moral grip upon the conscience. As W. I. W. writes in *The United Presbyterian*:

"If morals are merely custom-made, if they represent merely the opinions of men in a given group, we cannot expect them to have any binding force. The opinions of men in this generation are quite as good as the opinions of men in any other generation. Why should we be concerned to conform our lives to principles adopted by the people of past generations?

"In the preaching and teaching of this present day we need to go back to the solemn judgment which the people expressed when they arose from hearing Jesus utter the lofty moral precepts of the Sermon on the Mount—'He taught as one having authority.' Ours is a revealed religion. It is an expression of the love and the will of God and His desire for us men and our salvation. Back of its commands and offers and appeals is the Sovereign God. There needs to be put into the preaching today a little more of the thunders of Sinai. Not because Christian morals have been adopted by majority vote in a popular referendum will they be revered and

obeyed, but because God has said, 'Thou shalt,' or 'Thou shalt not.' "

ONE OF THE PUZZLING THINGS ABOUT THE PSYCHOLOGY OF THE rationalistic wing of the ministry today is its blindness to the results that must inevitably follow the release of men's minds from a sense of regard for revealed truth. If you free a man from the commands of our Lord and His inspired apostles with respect to his personal conduct, then who is going to frame his moral code—so far as he has any? Even if inherited conscientious principles lead him to urge uprightness, where is he to find the authority to give force to his words. As an editorial in *The Essentialist* has it:

"The preacher who encourages the current assault upon the supernatural is defeating himself and making any fruitage of his own work either difficult or actually impossible. When laymen cease to believe in the supernatural, they cease to be interested in the Church's ministry. If Jesus did not rise from the dead, the Christian Church is without a message; or, as St. Paul more vividly put it, 'If Christ be not risen, then is our preaching in vain, and your faith is also vain.'

"When Modernism began as a negative criticism, with an indefinite program of simply reducing to a minimum the emphasis upon the supernatural in Scripture, it looked to many men like an innocent propaganda; but it has developed until today it is manifest as just what Professor Machen describes it: a bottomless skepticism.

"What men want in the Church is a contact with transcendence; contact with a power that is bigger than their failure and limitation. What they expect to find in religion is actual transcendence, deliverance from failure and limitation. If now the Christian preacher, as the minister of religion, denies this supernatural saving power, he denies the one real occasion of his ministry, and defeats his own efforts. The Modernists in Christian pulpits are defeating both themselves and their believing brethren. The widespread influence of their negative criticism is the explanation of the present declining authority of the Gospel and of the spiritual barrenness of the Church. My brothers, why should we make our own work more difficult? Why should we help to defeat ourselves? Let us repudiate a Modernism that is too intellectually weak

to meet its critics, and that dares not to accept a challenge of fair discussion; and let us return to the faith of the ages and to the Christ of the ages who is still almighty to save. In this return upon our part is the promise of Pentecost. It can come in no other way."

THE CHURCH IS UTTERING NUMEROUS PROTESTS AGAINST VARIOUS evils—against oppression of labor, against political corruption, against bad moving pictures, against non-enforcement of law, against wrong-doing in particular cases, and so on. It is difficult to find fault with this, for the church can hardly be expected to be silent in the presence of notable instances of injustice and wickedness. But she should not stop with what is outside her own doors. Things are being preached and taught in many pulpits which are directly antagonistic to the very foundations of the church. The case below, as given and commented on by *The Evangelical Christian*, should need no more than to be known to arouse a protest to some purpose:

"A week or two ago some 5,000 delegates from various Protestant Churches met in Ohio. One of the speakers at this convention uttered these words:

"I doubt if there is any other book which ranges from such sublime heights to such degrading depths as the Bible. The Bible was not written by God. If God wrote the Bible He would have done a better job of it. If written now, it could not be sent through the U. S. mails. It contains a wide range of material not suited for children.

"All scholars agree that the trinitarian references in the Bible are pious forgeries. The question of the divinity of Jesus is not worth a hill of beans. We must scrap the Bible before we can attain church unity. It has no part in the 20th century civilization."

"How such a man could be invited to speak on a supposedly Christian platform at a convention of supposedly Christian ministers and laymen, passes our comprehension. That his words should have been received without a storm of protest and repudiation, is a sad commentary on the state to which the Christian Church, in large measure, has sunk. Surely there is something far wrong with the church that can complacently tolerate utterances of this kind."

WHAT IS THE TROUBLE WITH PROTESTANTISM? SOME WOULD answer, its growing liberal theology; others, its materialism; others still, its divisions; and so on down the list. Doubtless all these things belong among the causes that have brought this great body almost to a standstill as a great and effective spiritual force. There is, however, one weakness that is not always listed in a survey of these causes—its self-complacency, which means also its lack of a burning concern for the world about it. Charles Hall Perry, writing in *Scribner's Magazine* upon the needs of Protestantism, utters this drastic criticism on this point:

"Protestantism today is a bunch of meeting-houses, where little groups of pious people gather for an hour each week to sing three hymns, join in two prayers, listen to a bit of sermonic twaddle, and go home to dinner. They expect that the minister, by some hook or crook of godly persuasion or by cheap attractions, will win desultory adherents to their number and extract nickels. All the while the Protestant ministry, ruled by lay popes, bound by restrictions, and fed like Lazarus with the crumbs from the tables of niggardly parishioners, has the least influence upon the forward movements of the world. They seem content to keep dignified and penurious housekeeping within their own preserves.

"The big parish is outside the meeting-house—a thousand to one—the immense majority of human beings, building up in their arts, sciences, and industries into a race of supermen. Call them, if Protestantism will, the outsiders, the unconverted, the worldly, the irreligious. They are God's children, with a capacity for a reasonable faith, with a future of immortality, and with an inalienable claim upon Protestantism.

"The Salvation Army, crude as it may be in theology and method, is a splendid movement toward a revival of the Protestant, democratic advantage. The Army goes to the world with its message and its service."

"Protestantism has the whole advantage within itself—its democratic origin and its liberty of adjustment. But if it loves best its criticisms, its warnings, its protesting, its censoring, its prohibitions, its thanking God that it is not as other men are—why then Protestantism will remain as inconsequent and feckless as any other Pharisaic aristocracy in a democratic age."

THOUGHTFUL MEN, IN THE CHURCH AND OUT, ARE APPALLED AT the gigantic perils that threaten civilization morally, socially, and economically. The whole world seems infected with the plague of a revolutionary unrest that seems bent on changing everything by breaking down the old, familiar standards of life. Outwardly things very largely go on, at least with us, as though disaster were inconceivable. Yet the undermining of our religious, social, domestic, and political ideals goes on unchecked. It may well be that, among serious minded people of no religious faith, men's hearts fail them because of the things coming on the earth. But, as Dr. Jowett said, a man whose heart is stayed on God may watch events as one watches a sunset. More than this, he has the assurance that the plans of the Almighty cannot be defeated and that by prayer and work he may be a co-worker with his Lord in bringing these plans to fruition.

Things, according to some reports at least, look rather bleak just now on the mission field. Yet this is the time to remember that the evangelization of the world is the peculiar task the Lord committed to His church, and that His promise to be with her to the end is incapable of failure. *The Congregationalist* is disposed to give both courage and rebuke in this brief world glimpse, and he who calls himself a follower of our Lord, but is troubled at the outlook, should take both to heart:

"Generalization, always dangerous, is particularly misleading now; as appears in a leading editorial in *The Christian Century* for March 12 under the caption, 'Can Christian Missions Be Saved?' The writer's own answer would appear to be 'possibly, but we doubt it!'

"While sharing the belief, ably stated in this editorial—which will doubtless have a wide reading and stir up much discussion—that there are too few signs of readiness on the part of the churches in China to seize the opportunities now presented for co-operation with the builders of the new China, we must venture to point out that there are plenty of signs of vigorous life in the churches. Some of these are mentioned by the writer of *The Christian Century* editorial; but he passes over, with what seems like scant attention, even the most hopeful of these signs.

"Those in a position to know assert that the 'five-year advance movement,' launched recently by the China National Christian Council, is no mere copy of Japan's 'Kingdom of God Campaign.' It represents remarkable faith and hope at a time of oppression and has behind it the profound conviction of some very strong men. In spite of a staggering difficulty, they are not now listening to counsels of defeat.

"But the mood of defeatism is strong just now, particularly among American Christians. Many are defeatist on missions, defeatist on Prohibition, defeatist on the prevention of war, defeatist on the program of Christian unity, defeatist on the subject of crime prevention, and defeatist on the hope of civic morality.

"It would appear to be a time not for cheap optimism, but for a real faith in the source of the power which moved the heart of the infant Church at Pentecost, which has been increasingly felt for two thousand years, and which now seems to show distinctly in Japan, India and China. Intellectual fear on God's behalf is a kind of treason to the Kingdom."

IT IS A FACT OF SOME SIGNIFICANCE THAT SMALL DENOMINATIONS and sects often possess a zeal and a sacrificial spirit out of all proportion to their size. The great denominations in America as a whole are now deeply concerned over the support of their foreign missionary enterprises. Various reasons are assigned, not the least important of which is the reported departure from a sound evangelical faith on the part of certain teachers on the field. The devout layman at home is not inclined to support with his purse a kind of teaching he cannot approve with his heart. But, for an example of devotion to missions, look at these figures, given in *The United Presbyterian*, respecting the gifts of the Seventh Day Adventists:

"The Seventh Day Adventists require their members to give a tithe for religious purposes. With a membership of 112,276, they gave last year for foreign missions, \$2,839,674.09, an average of 48.6 cents per week for each individual. In the past ten years they have raised for foreign missions \$24,708,835.09, an average of \$24.13 per year for each member. This suggests what could be done if all church people were tithers."

WHETHER OR NOT OUR PROTESTANT BODIES ARE ALIVE TO the importance of our rural churches, it is pretty certain that our Roman Catholic friends are quite awake to it. This becomes the more important in the light of a recent report to the effect that there is beginning to be a definite movement away from the great cities toward the towns, villages, and country. This gives the rural church a new opportunity. Will it measure up to it? As to Catholic enterprise in this field, we are indebted to *The Record of Christian Work* for this condensed statement:

“Roman Catholic writers generally acknowledge that stronger rural parishes are necessary in their church program. In the United States a growing interest among Romanist leaders in the rural community is evident. Dr. Edwin V. O’Hara has taken up headquarters at Washington, D. C., as director of the Rural Life Bureau of the National Catholic Welfare Conference, and is giving full time to the work. He has visited every Romanist diocese in the United States during the past year as a part of the program of developing interest in rural parishes.

“The rural service of the National Catholic Welfare Conference is advisory, and is carried on through the diocese and the parish. There is an annual Catholic Rural Life Conference, the 1929 session of which was held at Des Moines. One of the interesting reports presented was that on credit unions. The Rural Life Bureau is recommending the organization of parish credit unions, somewhat as has been done in many European parishes. This is a part of a larger Romanist movement for a creation of more self-sufficing farm communities. The organization of credit unions is described as still largely in the experimental stage.”

THINGS DO NOT SEEM TO BE GOING VERY SMOOTHLY WITH THE Church of England. It has its Prayer Book controversy, its Anglo-Catholic movement, and even the question of disestablishment is under discussion. We hear so much about this body of Christians that the idea may prevail that a very considerable portion of the English people are members of it, at least in a formal sense. It will come as a surprise to many to learn that in England the Established Church has fewer communicants

than any one of several of our American Protestant bodies. In fact the electorate of England is more than ten times as numerous. *The Churchman* gives us these facts:

“‘To be or not to be’ has again become a pressing problem in England, where the rejection of the revised Prayer Book, by Parliament, continues to vex. Bishop Hensley Henson is the only one of his rank to advocate the separation of church and state by disestablishment; but the question is rife among the lower orders and the laity. Miss Sheila Kaye-Smith, the distinguished author, recently left the Anglican communion for that of Rome, largely, she has explained, because the Church of England is the ‘home of chaos.’ This she credits with being responsible for ‘the Catholic revival within her.’

“However that may be, a crisis exists that is doing neither the church nor the state any good. Moreover, there comes to the fore a disagreeable fact: the established church is in a hopeless minority in the matter of membership, compared with the nonconformists. Bishop Hensley Henson points out that ‘In 1929, the electorate in England alone numbered 28,485,974; in the same year the communicants were 2,700,000, and of these hardly more than 1,500,000 were above twenty-one.’ This is surely a slender showing for a state church. The Bishop of Durham is cited as authority for saying that discontent with establishment has been gathering force within the church for many years past, while attempts to govern it apart from law are doomed to failure, since Parliament, which was at one time the House of Laity in the national church, has parted with its ecclesiastical character.

“The matter of disendowment also looms up alongside of disestablishment. Here Dr. Henson admits the state can work its will, but doubts if it would differ in its action in this instance more than it did in the cases of Ireland and Wales. He recognizes that ‘the price of liberty’ be it high or low ‘must be paid,’ if ‘the Church of England is to command the respect of the nation.’ The great difficulty lies in the fact that the church, even if ‘free’ in the accepted sense, could not gain the untrammelled use of its property. Lord Cushenden, who speaks with authority, is quoted as observing ‘that bishops and priests are making the mistake of their lives if they imagine that, by disestablishment, they would escape from all control, and be able to do what they like with the revenues of the church.’ That is, Parliament would have to be satisfied that there was some

really representative and constitutional body to whom the church possessions could be transferred."

THE PAST HALF-CENTURY HAS SEEN A CONSIDERABLE NUMBER of new translations of the Scriptures, especially of the New Testament. The American Standard Version has gained a firm hold upon the minds of the Bible reading public, despite certain disparaging critical comparisons. Several independent translations of the New Testament have also won some favor, perhaps none more than Weymouth's. And now we are promised a revision of the American Standard Version, upon which *The Watchman-Examiner* has this to say:

"The International Council of Religious Education has purchased from Thomas Nelson and Sons all rights to the American Standard Version of the Revised Bible. This Council proposes to bring out a new revision of the American Standard Version, and has chosen the American Standard Bible Committee to do the work. The copyright has been renewed for a period of twenty-eight years. The complete personnel of the Committee on Revision is as follows: Dr. Luther A. Weigle, Dr. Frederick C. Eiselen, Dr. John R. Sampey, Dr. William P. Armstrong, Dr. H. J. Cadbury, Dr. Edgar J. Goodspeed, Dr. A. R. Gordon, Dr. James Moffatt, Dr. J. A. Montgomery, Dr. A. T. Robertson, Dr. James Hardy Ropes, Dr. Andrew Sledd and Dr. C. C. Torrey. The chairman of the Council, Dr. Robert M. Hopkins, the chairman of the Educational Commission, Dr. Harold McAfee Robinson, and the general secretary of the Council, Dr. Hugh S. Magill, are members *ex officio* of this Committee. . . . Students of the Bible everywhere will look forward to a revision which will correct certain glaring errors that appear in the American Standard Version. Despite these errors scholars count the American Standard Version the best version of the whole Bible now extant."

FROM THE NEWSPAPER STANDPOINT THERE IS NOT MUCH "NEWS" in the quiet but fruitful work of various organizations that are devoted to noble purposes. They do not do much parading, and many of them have little to spend in publicity. Some even have to husband their means with care in order to carry out

their programs and to meet demands made upon them. But they get results, and that is what counts.

It is a stimulating thought that all over Christendom there are busy men and women who serve, without pay, on boards and committees which attend to the tedious routine of planning and managing and soliciting funds in order that some good work may continue, and who find their reward in the record of things accomplished in the work of the Kingdom. One such cause is that of the Gideons. Its name appears in the papers only occasionally, but this statement from *The Evangelical Christian* shows that it is one of the agencies that is bringing the Gospel to the attention of men:

"The Annual Meeting of The Christian Commercial Travellers' Association, better known to our readers as the 'Gideons,' was held in Maranatha Hall, Toronto, on a recent Saturday evening. It is always interesting to learn of progress in any department of Christian activity, and this splendid organization reports the greatest year in its history.

"It is hardly necessary here to emphasize the work done by the 'Gideons' in seeking to place a Bible in every hotel room throughout this continent. What far-reaching results have come from this magnificent work, only God knows, and eternity alone will fully reveal the story.

"Since the 'Gideons' were formed 991,010 Bibles had been placed in hotels in the United States to the end of December last year, and 59,843 in Canada, making a total of 1,050,853; in other countries 6,678 Bibles have been placed. It is interesting to note that the Canadian 'Gideons' have offered to place Bibles in the hotels of India as they have already done in Pekin, China, and in Jerusalem."

THE PROBLEM OF UNEMPLOYMENT IS ALWAYS WITH US TO A greater or smaller degree. Our industrial system is subject to waves of prosperity with their accompanying troughs of depression for which no economic preventive has yet been devised. More than this, the cure of the ills of a decreasing volume of business is not going to be found in mere economic analysis and planning. A profound sense of responsibility for our neighbor's welfare, as inculcated by Christianity, is needed as the

great motive behind all scientific and financial endeavors toward alleviation of unemployment ills. This comment on the present situation appeared in a recent issue of the *Federal Council Bulletin*:

"Unemployment is a difficult problem, to be sure, and yet the principal reason that further progress toward its solution has not been made is because the public conscience has not yet been aroused on the subject. One of the most prominent manufacturers in this country said recently that if we had applied to the problems of unemployment as much intelligence and effort as we have to the development of new machinery for our factories, we should be well on our way toward a successful solution.

"Recently a large automobile factory declared dividends (out of surplus) of nearly a million dollars for a period during which it had failed to give work to thousands of its own employes who were besieging the social agencies for help. Jesus said, 'A man is more valuable than a sheep.' This factory didn't think so. It put dividends first. We need more Christian conscience on this entire matter as well as the best brains of our economists."

IT IS NOT WHOLLY AN ADVANTAGE TO BE THE ONLY RICH MAN IN a town of poor people. No matter how honestly he may have come by his money, the possessor of large wealth is the object of an envy which easily becomes hatred. What is true of men is also true of nations. And now America has become the richest among the nations of the world. Many things that we take as ordinary necessities for our way of living are unknown luxuries to the most of our fellows in other countries. This accounts for the growing dislike of this country in Europe, and has made us the peculiar object of the hatred of Russian Communism.

What is to be done about it? It is out of the question to throw away our wealth. But, if Americans who possess great fortunes could come to regard themselves as stewards of means for relieving distress wherever relief is needed and of helping other peoples to a higher and more comfortable plane of life, the attitude of the world toward this nation could hardly fail

to undergo a favorable change. Mr. Owen D. Young, whose name is attached to the plan for solving the problem of reparations in Europe, has given in this item from *The United Presbyterian* a serious word of warning and advice:

“America is not popular among the nations. Owen D. Young, speaking on international affairs in San Francisco, explains our unpopularity by saying that America is ‘Too rich to be loved.’ Jealousy stares in through our windows. Sullen hatred waits at our door. National traits are simply individual traits magnified a thousand fold. And it is part of unredeemed, unsanctified human nature to hate the successful man, and to throw bricks at those more favorably situated than the masses. He believes that we must share our good with all, or it will be eventually taken from us. He believes that we must lift the world up to our plane of living, or the other nations will eventually pull us down to theirs. He said: ‘Let no man think that the living standards of America can be permanently maintained at a measurably higher level than those of other civilized countries. Either we shall lift theirs to ours, or they will drag ours down to theirs.’ The only man who can be rich and still be loved is the man who regards his wealth as God’s estate to be administered for the highest welfare of the human race. That kind of a rich man will always be rich, eternally rich; rich in the love of man and of God, rich in memory and rich in hope. Whatever you have, share it: ‘All mine is thine.’”

A FEW DECADES AGO COMMUNISM WAS A THING TO BE ASSOCIATED with the downtrodden of Europe. It seemed to call for little attention on the part of citizens of free and enlightened America. But all this is changing—and changing rapidly. When we reflect that the thinking of the masses in our great Eastern industrial states is steadily becoming Europeanized, due to the increasing proportion of non-Anglo-Saxon immigration, and that here Communistic propagandists, with their insistent atheism, are busy sowing their seed, the question of Communism becomes a major problem not only for the nation but for the church as well.

In making a vigorous appeal, in *Bibliotheca Sacra*, for better newspapers and pointing out their duties and opportuni-

ties, Dr. H. H. Marlin includes Communism as one of the things that demand serious journalistic attention, and he describes it in this way:

"The spirit of Communism is everywhere rampant and it is the most disturbing of all the evil spirits which afflict and threaten the securities of civilized life. Its propaganda is world-wide, penetrating all classes and minds, leavening with almost inconceivable rapidity the great human mass, and it presents to organized government, to organized society the gravest problem with which modern man has ever been confronted, and with which he has been called upon to wrestle. Communism is in some respects the most virile of all the great political and economic heresies of life, and its disciples number not only millions who stands openly with it, but it numbers frightful millions waiting in the borderland of organized society to rush forth at the first favorable opportunity to loot the world, and to destroy all the foundations upon which rests the mighty citadel of twentieth century civilization.

"There is need of a world torch fully to illuminate Communism and there is need and immediate need of strengthening the soul of life against it, lest it flood us suddenly some day with its darkness and put out all the great lights of life. Communism may well be described as that chief impudence of our law, that treason against law and the God of law, that monstrous affront against the intelligence of life, that demonstrated fraud, that terrifying return to the yokes and chains of yesterday, that devil's empire, that world nightmare which threatens to flood with primitive chaos and darkness all our empires of order, of opportunity, of freedom, of hope which were bought for us out of the long centuries with the blood and the anguish of all nations.

"Shall we toy with Communism: shall we fondle it: shall we risk babbling about it frivolously and join the empty chatter of the fool? Or shall we see it clearly as it is—the biggest gold brick ever offered to a gullible humanity? The entire race of man needs to see Communism essentially, and needs to know it as a philosophy of life now on trial in the land of Russia. Under such an illumination of the world mind, Communism would shrivel to dust and as dust it would be blown away. There is need of a world torch, and that torch must be made of newspapers, held on high, and casting a great light ceaselessly upon the biggest 'mare's nest' ever discovered and un-

covered in the litter and chaff of the revolutionary barnyard—Communism.”

THERE IS PROMISE OF RELIGIOUS AND MORAL DISASTER IN THE failure of our American churches to meet in any adequate degree the perils of an irreligious, even antireligious, immigration. It is a tragedy when the ministry stands in the very presence of what is at once a great danger and a great opportunity and yet devotes so much of its energy to questioning the validity of the faith, to matters of polity, and to debating this, that, and the other public question that is secondary to its great problem of evangelizing mankind.

Through the columns of *Zion's Herald* Azariah F. Reimer gives us “A Few Startling Facts,” and these things about our northern Atlantic coast cities deserve more than passing notice:

“The Eastern seaboard cities of the United States, north of Washington, D. C., today are more suburbs of Southern and Eastern Europe than they are actually parts of our country. There is little comfort on the part of the old-line stock to know that they are now outnumbered and outvoted, and that for the immediate future there is little of hope or of help. These immigrant peoples who came in vast numbers as our servants—almost as our slaves—are now arriving at their majority, and are exercising their power, political, intellectual, and religious, for the time immediately ahead.

“Much too late, most of our evangelical Protestant bodies have become interested in these people and discovered that they have dominant moral and spiritual ideals as pilgrims to America, even as had the early Pilgrim Fathers three hundred years ago. The most thoughtful of these newer peoples came to America, not merely for economic betterment, but to turn their backs upon European slavery in the moral and spiritual realm forever. Our census statistics reveal that about thirty-three millions of this country's population are of these immigrant masses, or of their children, who came to this country within the past generation. If the Roman Catholic Church held even its own, it would have a population here, not of eighteen millions, but of twice that number. The fact is, concerning this vast immigrant mass, that they are inimical to the old

church, and profess themselves to be 'unbelievers' attached to no religious group, and with no positive religious faith. These colonize in our cities and are the prey of wandering demagogues, and the tool of sleek politicians."

RUSSIA SEEMS DESTINED TO HOLD THE CLOSE AND ANXIOUS ATTENTION of the world for some time to come. To the Christian church it has a peculiar interest because of the obstacles it is now putting in the way of the Gospel there. We owe Russia, first of all, our prayers, and, where Providence opens the way, our service. Moreover, the history of that country should enlist our sympathy for her people, since their present deplorable state is the natural result of ages of oppression. No tyranny is worse than mass tyranny, and this has come to Russia through the eruption of social forces so long repressed as to have an explosive effect when suddenly released.

What, then, has been Russia's history, particularly as regards religion? One need not engage in a long historical investigation to learn the main points. A mere outline puts us in possession of sufficient facts to permit an intelligent grasp of the present situation. *The European Harvest Field* has published a brief survey of this kind, written by Rev. John Johnson, American Secretary of the All-Russian Evangelical Christian Union. From this we quote freely the paragraphs below, since they give what is essential to a proper understanding of the Russian problem:

"Over a thousand years ago Russia was a semi-barbaric, heathen country. Many different Slavic tribes were roaming and fighting each other on the vast plains of that immense country. As the years rolled by these tribes began to acquire self-consciousness and a desire for some kind of state organization. They wanted a ruler but were so ignorant and divided that they were not able to find one among themselves, so they invited some one from the land of Russ with the following petition: 'Our land is vast and rich, but there is no order in it. Come, possess us and rule over us.' One of the dukes of the land of Russ accepted this invitation and came as their ruler. This was the beginning of Russian history.

"Some more time elapsed. Russia was gaining some

strength, stability and more of self-consciousness but it now began to express a religious dissatisfaction. Being dissatisfied with its paganism Russia began to look for a better religion than it had. A special delegation of official representatives was sent abroad to study two or three different kinds of religions in order that Russia could select the best. Surely this must be considered as a very important historical fact as well as factor, showing how an entire nation was involved in looking for a better religion.

"At that time Christianity was moving further eastward. Some of the Greek Christian missionaries were very much interested in Russia and began to approach it. So naturally, together with the Jewish and Mohammedan faiths, Greek Christianity was investigated and it appealed so strongly to the delegation that they heartily recommended its acceptance. And thus on their recommendation in a short time and without further study, investigation or instruction being given to the people Russia became a Christian country. Greek Orthodox Christianity in this way became almost the compulsory religion of that Slavic nation.

"This change took place in A.D. 988, during the reign of Duke Vladimir who was then ruling the city of Kiev.

"Thus Russia, at least nominally, became a Christian nation and for about a thousand years strengthened itself politically, socially and religiously. The Church of Russia was a State Church and constituted a mighty power for the Government.

"Almost up to the Revolution of 1917 no other religious bodies in Russia outside of the Greek Orthodox Church could freely enjoy exercise and practice their faith and ministry. All those who dared to depart from the State Church and confess some other faith which might have been of a much higher standing than the Greek Orthodox Church were severely punished, despised, persecuted, beaten and in many instances killed.

"The Russian Greek Orthodox Church lived its own life, holding fast to its traditional, ritualistic dogmas, beliefs and doctrines. Outwardly it was clothed in splendor and beauty, but inwardly it was empty, corrupt and dead. It failed to satisfy the spiritual expectations, longings and needs of the God-seeking people of Russia.

"It is a most astonishing fact that the Renaissance and the Reformation of western Europe were not able to affect Russia and the Greek Orthodox Church. Only after the lapse of three

centuries after the Reformation some small beginnings of the Evangelical Christian movement began to appear in Russia. These beginnings were very weak and were met by a most bitter opposition. Nevertheless, when once a good seed is cast into the ground it will not die but surely bring forth some wonderful fruit. However insignificant the beginnings of the Evangelical movement in Russia may have seemed and however difficult all efforts were in promoting that movement nevertheless it began to spread and make itself felt in the life of the Russian people. In fact all over that vast country where once barbaric heathen tribes were roaming, now individuals and families and whole communities began to confess that glorious 'faith which was once delivered unto the saints.'

"Up to the Revolution of 1917 there were said to be between four hundred thousand and six hundred thousand so-called Believers or Protestants in Russia but it is quite safe to assert that the real and most effective Evangelical Reformation as a spiritual regeneration started in the year of 1917.

"At that time the imperialistic Government of Russia was overthrown. The Russian Greek Orthodox Church was placed on the same level with other bodies. Great sufferings, famine, pestilence and other difficulties prepared the hearts of the Russian people for the Gospel and saving power of Jesus Christ. Our brethren in Russia, especially the All-Russian Evangelical Christian Union, were engaged in sowing the seed of the Gospel day and night. Masses were asking, yea, begging for the bread of the Gospel. Services and revival meetings were most effective and crowded beyond capacity."

MUCH IS BEING SAID ABOUT THE EFFECT OF THE MACHINE AGE upon the worker, the man who uses the machine. The emphasis, however, has been quite largely upon the economic aspects of the matter and upon society as influenced by its changing economic factors. But there is something beyond all this. Mass production, the great principle of modern industry, is having a great deal to do with shaping individual character. That thing we call personality gets small consideration in an age that is constantly seeking the machine that shall dispense with the greatest number of workers.

Conditions in America have not only favored this increase of machines as against the increase of workers, in proportion

to the amount of work turned out, but they have today made it compulsory upon the employer. He must reduce cost of production, or competition will ruin him. All this tends to produce a greater cleavage between rich and poor, between employer class and employed class.

The difference between the question America faces in the matter of mass production, and that of Europe is brought out in an article by Andre Siegfried in *The Yale Review*, under the heading, Will Europe be Americanized? The author, writing more especially from the French viewpoint, does not look for any wholesale adoption of American methods on the Continent, and one of the reasons for his view is the inherent attitude of the Old World artisan himself. On this point he makes these observations:

"The relations of the man to the tool and of the tool to the man may be regarded as one of the most fascinating and indeed anguished problems of our time. The new conception of production which is making America great is surreptitiously transforming the man himself, and there lies its main and intense gravity. But we have in France, as well as in many other countries of Europe, a class of artisans in which the European genius, as formed by a tradition of more than a thousand years, still expresses itself. Among these workers there exists a sort of humanism, a thoroughly civilized state of mind, whose source is not book knowledge but a complete adaptation of the individual to the tasks he accepts and loves. With this goes a personal conception of life, a sense of values and even an aesthetic consciousness, which is not borrowed but arises from professional experience. It is, above all, an expression of the dignity of the man, considered mainly as creator. Artisans and artists belong, after all, to the same family. It is doubtful whether mass production and intense mechanization, as we see them growing everywhere, would allow such a class to maintain itself in Europe. In America, it is already largely a thing of the past.

"While the old conception of life and work was mainly dependent on nature, the new conception has aggressively asserted itself as independent of it. Here can be seen the most striking contrast between European and American civilization. The latter moves and develops without consideration for time or

adaption of the man to his natural environment. Yet the wisdom of America in this respect remains to be proved and it is not certain that the old saying has ceased to be true: 'Time avenges itself for what is done outside of it.'

"An entirely new vision of the place of workers in society will be needed if all the consequences of modern production are sincerely accepted. A new type of individual may be born of it, and America may give him to the world; but, in the present state of production, it seems difficult for the individual, as conceived by Europe, to survive.

"There is something pathetic in this opposition of the old and the new worlds because, although the discussion is chiefly about wages and cost of production, its real meaning goes much deeper than merely technical considerations. What is at stake, after all, is nothing less than a whole conception of man, of society, and of life."

THE NARCOTIC MENACE MIGHT ALMOST BE SAID TO HAVE attacked this country under cover of the fight against alcohol. A generation ago the drug evil was hardly thought of as a national menace, but so swift has been its development that it now demands the most serious and immediate attention. In addition to what Captain Hobson has shown us about the nature of narcotic addiction and its progress in America, let us give this statement, from an article in *The Christian Century* by Charles S. Kendall, on the prevalence of the evil in the United States and the way to meet it:

"The United States uses the most opium derivates per annum, leading the world with thirty-six grains per capita. India is next with twenty-seven grains; France, four; England, three; Germany, two; China, two; Italy, one. These figures appeared as the result of the League of Nations survey in 1923.

"Our problem is evident. In spite of all the laws we have against the use of drugs to the extent of addiction, we have our one million addicts. We cannot call them all spineless weaklings, although some may be. We cannot go on misunderstanding them and forcing them to hide away from a merciless society. Authorities have yet to find a person who takes the drug for 'pipe-dreams' and sensual pleasure. These unfortunates derive no pleasure from it—only relief from pain. We

certainly see the folly of arresting them and giving them their drugs free of charge.

“What shall we do? ‘An ounce of prevention is worth a pound of cure.’ Intelligent understanding of the problem—thorough education of school children as to the inevitable and terrible consequences of the use of drugs will make the children as wary as they now are of spiders and mushrooms. If the public can be taught that the man who steps on a coiled rattlesnake is in no more danger of being terribly poisoned than the man who takes drugs, the numbers of new addicts will fall off to a minimum. It is, after all, a matter of education. Some say that prohibition has caused addicts, but general reports show this to be false. The department of health of Los Angeles reports that of five hundred registered drug addicts on their lists, only three claim to have acquired the habit since the prohibition law went into effect.”

PROTESTANT MISSIONARY WORK IS SUFFERING JUST NOW FROM the failure of the church to give it proper support, but viewed as a great Christian movement its status, even at present, must command respect. This item from *The International Journal of Religious Education* should encourage those Christians who are endeavoring to obey the command to carry the Gospel into all the world:

“Dr. Julius Richter of the University of Berlin, has summarized in statistical form Protestant foreign missionary effort throughout the world. He finds that the total number of missionaries employed amounts to 30,000, who are assisted in their evangelistic work by more than 8,000,000 Christian natives. The Protestant missions maintain 50,000 elementary schools, giving instruction to 242,000,000 pupils. In addition, there are 100 mission high schools, with 23,000 students, 460 mission theological seminaries, with 11,000 students, and 300 normal schools. Over 1,100 physicians serve the people on these mission fields through 858 Protestant mission hospitals.”

IT HAS BEEN FREQUENTLY POINTED OUT THAT, WHEN A MECHANIC spends his working day making a a few simple motions in tending a machine or in the assembling of many machines of the same kind, his mind must suffer from such restriction. Yet

in a similar way, and differing mainly in degree, most people spend their whole lives. That is, they follow some trade or business or profession, falling more and more into ruts and content to use their minds only as their routine duties demand. Beyond a little recreation and some perfunctory social activities, they have no occupations that develop them intellectually or spiritually. Anything like real culture is almost or quite lacking.

Modern education has encouraged this through the large place it has been giving to vocational, especially technical, training. The demands of the industrial, commercial, and professional worlds are so exacting that the necessarily large provision for vocational training leaves small place in the student's time for attention to the needs of his higher nature, even though he may hear considerable formal advice about cultivating the finer things of life.

As a result we are developing minds that really do not comprehend that one who follows some vocation for a living can still enjoy truly cultural activities. Not only so, but life is now so specialized that many cannot even understand that it is possible to have important yet diverse interests. In writing in *The Atlantic Monthly* upon the principles underlying the work of Antioch College, President Arthur E. Morgan touches this point when he says concerning the need of a sense of proportion:

"At Antioch College we hold that a true sense of proportion is a pearl of great price, for which we should be ready to sell very much of what we have. No quality of character, no element of personal development, is of such superlative worth that one does well to give it unlimited attention to the exclusion of all other interests. Even the pursuit of proportion may be carried to a point where it will absorb energy that otherwise could better be used in increasing the total value of living.

"There is a temper of mind which assumes that we may care *either* for this *or* for that, but that the presence of any strong interest must exclude its opposite. Such minds are insensitive to fine proportion. I cannot endure these 'either-or' persons. A one-track mind assumes that all others must be

similarly afflicted, and that attention to any particular interest necessarily implies a disregard for contrasting interests. Tell such a person that you are interested in science, and he will say, 'Oh, but religion is so much more important,' as though they were mutually exclusive. Tell him you are interested in developing in young people a practical adjustment to real life, and he will assume that you have no care for a liberal education."

MOST OF THE ADVICE GIVEN IS LIKE LAWS IN AMERICA—VERY little is obeyed or even remembered. Yet we all go on giving counsel without end. But now and then there is a name attached to it which commands attention, so that it is not so easily forgotten. *The Religious Herald* has recently republished some admonition given to young preachers by Dr. John A. Broadus in a letter to that paper, published in its issue of September 8, 1859. It was written the year that he decided to relinquish his pastorate in order to take up seminary work. Here are several extracts that may not be amiss today:

"Young preachers who have enjoyed superior advantages for academical education are often distressed and, no doubt, sometimes injured by knowing that they are expected to make a great display and show themselves something extra. The most desirable sort of compliment in my opinion that could be paid to one who had been studying with us, would be that some judicious person should say, after seeing and hearing him, 'That is a modest and intelligent young brother, without airs or oddities. He preaches sensible sermons, practical and earnest; and I think he is going to make quite a good preacher.'"

In the same letter Dr. Broadus repeats a remark he heard a university professor make:

"'It is very useful to go to Germany, gentlemen, but it ought to be remembered that if a man doesn't carry brains with him to Germany, he won't bring brains away from Germany.'"

WE BECOME SO ACCUSTOMED TO NOISE WE DO NOT NOTICE IT, BUT THE frequent difficulty the vacationist from the city has at first in trying to adjust himself to the quiet of a country home proves

that he has all along been affected by the discordant sounds of his usual life. The consulting psychologist of the City College of New York, Dr. Arthur P. Payne, has been quoted by Jessie Henderson in the Consolidated Press Association as saying :

"The New Yorker is a product of noise, the incessant noise of rushing traffic, whistles, and riveting-machines. Soldiers get war shell-shock; New Yorkers get peace shell-shock, a condition of nerves less obvious, but more insidious. It makes the New Yorker smoke more cigarets than any one else in the world, it eggs him on to splendid achievement, or shatters his morale, it keeps the speak-easies open, it builds sky-scrapers, and it makes a quiet evening at home with a book as rare on Manhattan as a buttercup on Broadway."

"You hear much about the evils of liquor in New York. But you don't hear about the evils of drugs with which New Yorkers try to induce sleep. The habit of taking sleep-inducing drugs is a bigger danger to New Yorkers at present even than bootleg liquor. It is a danger both serious and wide-spread."

To this may be added a statement from an article upon avoiding the infirmities of age, by Dr. H. Jaworski in *L'Ere Nouvelle* (Paris), both this and the preceding quotations being taken from extracts in *The Literary Digest*:

"To grow young again is not necessarily to prolong life. It is to struggle against the infirmities of age and in a certain degree to prolong the vital activity. Old age is fatigue; it is falling, little by little, into decrepitude, to feel inconveniences and discomforts accumulating; in a word, it is disintegration. And no one can help wanting to be young again.

"The automobile, the telephone, the radio, the cinema, and many other modern inventions, bring on additional fatigues, which affect our nervous systems in a notable degree. We live in a very different rhythm, and a day in 1929 is perhaps equivalent to ten of the thirteenth century."

BOOKS

COMMENTARY ON THE FOUR GOSPELS ¹

THE TERM "COMMENTARY" needs more definite classification. There are many different kinds of commentaries—exegetical, expository, critical, historical, devotional. Of course, these characterizations are by no means mutually exclusive, but only suggest predominant points of view or modes of approach. The present *Commentary on the Four Gospels*, by Professor David Smith, is a combination of the expository and devotional methods. Dr. Smith needs no introduction to the Christian public. He is the author of that interesting book on the ministry of our Lord Jesus entitled *The Days of His Flesh*, and, as the advertisement of this commentary says, "For almost a quarter of a century he has been answering the questions of the ordinary man, helping him to understand the Bible and to hold his faith with reason." The avowed aim and method of his present work is summed up in these sentences from the Preface:

"This is a disciple's commentary, written by a disciple of the Heavenly Master, who has spent long years in continual study of the sacred record of His revelation of grace and truth and would fain share with his fellow-disciples, learned and unlearned alike, the rich treasure which he has discovered there; and its purpose has imposed two inevitable limitations.

"1. The avoidance of technical discussion of critical questions. . . .

"2. The employment, as the material of exposition, not of the Greek text but of an English translation."

In regard to this second limitation the author says:

"In truth in the reading of Scripture a scholar versed in the originals has no essential advantage over the plain man who knows only his mother tongue."

¹ *Commentary on the Four Gospels*. By David Smith, M.A., D.D. New York: Doubleday, Doran & Company, Inc. 1928. In three volumes: Matthew, with Introduction to the Four Gospels. Pp. xxxvi+485; Mark-Luke. Pp. 474; John. Pp. 393.

And the rather startling explanation is advanced:

“For both alike read the Word of God, and *all the difference is* that the one reads it in the words of *Prophets, Apostles, and Evangelists*, while the other reads it in the words of *the King James’s Translators*.” (Italics are the reviewer’s, and call attention to the remarkable naïveté of this statement.)

In these quotations the main characteristics of the commentary have been very fairly described. It is an endeavor on the part of a “disciple” to share with his fellow disciples “the rich treasure which he has discovered.” It is frankly devotional; and even when positively and assertively didactic the sentences are flavored with an almost hortatory spirit of personal discipleship. It is expository; and yet not always in the sense that the verses and clauses are explained. Rather it is a connected series of brief expository addresses founded upon the continuous text of the King James Version of the four Gospels. One is always in touch with a preacher, a disciple sharing with his fellow disciples. The pages are full of delightful quotations, both prose and poetry, and abound in quaint and often unexpected applications.

These qualities will undoubtedly win for these three volumes a considerable audience. They should prove very acceptable and helpful to a large number of Bible readers. On the whole, this influence will be pronouncedly on the side of constructive faith, and they will have a strong appeal for laymen whose main concern is for that which is at once interesting and inspirational. For such a commentary a wide circulation may well be anticipated and desired.

On the jacket Dr. Smith is heralded as “The Matthew Henry of Today.” Certainly a considerable claim. The author himself, in the sentence already quoted from the Preface, indulges the hope that his work will win the attention of “learned and unlearned alike.” One wonders as to that. He also says, in speaking of his avoidance of technical discussion of critical questions, that “scholarly readers, aware of the critical problems, will recognize that these have always been

before my mind and that my conclusions, whether they approve them or not, are deliberate and considered judgments." One wonders as to that, too. Is there just a suggestion of hesitance in the clause, "whether they approve them or not," a recognition of the possibility, perhaps even the probability, that those who are "aware of the critical problems" can hardly be expected to approve some of the unargued and unsupported conclusions?

It may be a little surprising to "the plain man who knows only his mother tongue," and who is prepared to take at its face value our author's assurance that those who read "the words of the King James's Translators" are at no essential disadvantage when compared with those who read "the words of Prophets, Apostles, and Evangelists"—it may be a little disconcerting to find how often such expressions are used as "according to the true text," or this "is lacking in the best manuscripts," or "so the word in the original signifies." Apparently "the words of the King James's Translators" sometimes do need revision in favor of "the words of the Prophets, Apostles, and Evangelists." Moreover, while Professor Smith very possibly may be correct in many cases, it will be disconcerting also to "the scholar versed in the originals" to find these assertions upon more or less debatable textual and exegetical questions set down with such unhesitating conclusiveness. One may perhaps be permitted to prefer the less dogmatic method of the American Revision, whose explanatory footnotes are more cautiously phrased—"many ancient authorities," or "some ancient authorities omit," or the like.

One of the noticeable features of this commentary is the frequency with which quite unusual interpretations are introduced. This has the advantage of suggestiveness and the disadvantage which always attends the advocacy of conjectural novelties. Only a few examples can be cited in a brief review. They could be multiplied. Take, for instance, the account of the visit of Nicodemus to Jesus in John 3. Dr. Smith is not only sure that the expression, "a man of the Pharisees,"

"means not merely that Nicodemus belonged to that party but that he was its delegate," but he is also sure that this fact explains the phrase, "came to Jesus by night." ". . . they dispatched a delegate to interview Him and ascertain the truth from His own lips. Unwilling to compromise themselves, they shunned publicity; and therefore it is and not from cowardice that Nicodemus 'came to Jesus by night.'"

In the story of our Lord's interview with the woman of Samaria in John 4, the words, "He must needs pass through Samaria," are explained in none of the usual ways; but, as to the route, our author is confident that "the reason was that traveling by it He would pass near Aenon, and not only ascertain the particulars of His friend's [John the Baptist's] arrest but perhaps meet with some of his scattered followers." In connection with this same incident we are informed that it was *the woman* who told the disciples what had passed between Jesus and herself. "St. John had the story from her lips, and one can hardly read it without recognising it as hers." This is, of course, possible—but is it so certain?

In discussing the supper at Bethany after the raising of Lazarus, Mary the sister of Lazarus is not only identified with "the sinful woman of Luke 7," but this interpretation of her anointing of our Lord is unhesitatingly given: "It was a re-enactment of that former scene, assuring the Lord that His mercy lived in her grateful remembrance and openly confessing that the raising of Lazarus from the dead was not the only debt which her home owed Him."

Speaking of the expression, "many have taken in hand to draw up a narrative," in the first verse of the Third Gospel, Dr. Smith says: "St. Luke appropriately employs it [the verb 'have taken in hand'] of rash practitioners who have taken a task in hand without the necessary equipment, *referring especially to those* legend-mongers who were already corrupting the evangelic tradition with such 'profane and oldwifish fables' as we find in the apochryphal Gospels." (*Italics the reviewer's.*)

One could go on citing such interpretations. But these

will suffice. They certainly serve to enliven the pages of this really unusual commentary, and interestingly enough they so blend in with its many delightful features as, in the end, actually to contribute to the attainment of the goal which the author set for himself, the creating of an atmosphere of "sharing with his fellow-disciples the rich treasure which he has discovered in the sacred record of God's revelation of grace and truth."

JAMES COFFIN STOUT.

BEHOLD THE MAN ²

THIS is a book whose *motif* is to account for the fact and personality of the Man Jesus; to trace the springs of His intellects, emotions, and choices, and to identify them in Christology. Much labor was spent by the author in the task of collecting the judgments of world writers concerning the Galilean. That Nietzsche was amongst this number gives some token in advance of the trend of interpretation and the character of conclusions reached.

Dr. Rittlemeyer is a German, an author, editor, and religious leader, known not only for his books, which carry a great charm of style and thought, but also as a sometime popular pastor in Nuremberg and Berlin. The present work is the result of a long ago formed purpose to write a life of Jesus. In explication of this purpose the writer forecasts as to what manner of man the Galilean would become to a disciple who has spent his student days in studying works on the life of Jesus, who in middle years has gone through these works again and again, and who has expended his ripened powers in meditation on "the scant memorabilia in the New Testament."

In reading the four short chapters of this book one half trusts that here and there the translators have failed to express the author's more exact meaning; but this hardly can be the case to any important extent. As a humanistic outlining of the mind and soul of the Man, the discourse is engaging and,

² *Behold The Man*. By Friedrich Rittlemeyer, Ph.D. Authorized translation by Erich Hofacker and George Bennett Hatfield. New York: The Macmillan Company. 1929. Pp. 167.

to a degree, spiritually fascinating. The composite religious, ethical, and altruistic picture drawn by the author is uplifting, while the views ascribed to Jesus concerning Himself, the times, and people He knew, and the phenomena of the Kingdom He sought, are supermundane; but these are not always correct, or even logically conceived. It is the same bland, and at last impossible, subjective neo-Unitarianism of a Christ humanity without hypostatic union with the Godhood. What is here said of the Galilean might, with some abatements, be said of Confucius or Socrates, and, certainly, of St. Paul.

Throughout the one hundred and sixty-odd pages of his volume the author has repeatedly approached the glorious spectacle of a triumphant Christ, but has never once seen the origin and explanation of that triumph in the incarnate Godhood. Never once has essential divinity been suggested as the measure of Christhood. Never once has the miracle of the Resurrection been projected across the tract of that triumph. Jesus the Man dazzles, charms, and even mentally and passionately intoxicates; but He is not represented as changing and saving men through His blood, or drawing them upward by His cross. It is an ecstatic, self-devoted, and overcoming, though sometimes disappointed and abortive, life, suspended in the midheavens of consciousness and theological obsession. The following paragraph well illustrates the attitude, reasoning, and conclusions of the author:

"Such a record persuades us that we are confronted in it by an imposing human being fully alive. We admit that our Gospel writers show lack of agility in their thinking, and of style in their writing; but we know, also, that their accounts present a figure unique in its humanity and human in its uniqueness, composed of many quite different characteristics, which at the same time preserve so great an inner consistency among themselves that these unusual elements unite to form a convincing, single, unitary picture. The Being we see here embodies a splendor of manhood now for the first time receiving belated recognition, after the centuries have prepared the way by sharpening and schooling our insight into the worth of personality." (P. 132.)

The tendency in certain schools of theological thought to-day is to concentrate Christology about the present life. The ideals and attainments of this life are thus made to be largely the goal of the Kingdom of God, the end of the thinking and speaking of the Nazarene. The Gospel, and therefore the personal offices of Christ, are restricted to the place and time of here and now. The Man Jesus is the superman. These notions are more or less the flavor of the following:

"What then is the special significance of Jesus for the present age? Or, to put the question more definitely, Who are the people for whom Jesus possesses significance today? The whole preceding discussion supplies the answer. Jesus can be of service to all who seek to attain a true humanity. This seeking and yearning is, as yet, not strongly prevalent in the world. Very few people have the faintest notion yet of the splendor and nobility of true humanity. In spite of our high industrial development, the culture of man's inner nature is still dominated by a barbarism which greatly alarms those who have the insight to appraise it." (P. 144.)

Precisely. This is the fact which St. Paul appraises in tremendous phrasings in the fifth chapter of his Epistle to the Romans and sets against it all the triumphant truth: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."

But this expedient is not once mentioned in our author's volume.

H. M. DU BOSE.

THE SELF: ITS BODY AND FREEDOM ³

ONE CANNOT help admiring the intellectual daring of Professor Hocking of Harvard when he selects a theme like *The Self: Its Body and Freedom* for his Terry Lectures at Yale. In 1927 its two important terms, Self and Freedom, were regarded as interesting relics of bygone ages. No one anxious to figure as intellectually up-to-date would have had the temerity to go to

³ *The Self: Its Body and Freedom*. By William Ernest Hocking. The Terry Lectures. New Haven: Yale University Press. 1928. Pp. xii+178.

their defense. To do this in the light of modern knowledge forces one to reject Traditional Idealism, Materialism, Naturalism, Pragmatism, Mechanism, Sociological Determinism, Behaviorism, and other schools of so-called scientific psychology. This is a formidable array of foes to face. Yet without hesitation and without fear our author goes to the fray and fights his way through them all to a new view of the relation of the self to its body and nature.

One is refreshed by the natural, common sense justification of this attempt to champion the rights of the self. It is insisted that we have in our own persons, each of us, all the facts essential for such a study. "No physical explanation of the self can alter the fact that *the self is what it appears to itself to be.*" So we read:

"Look at mind and body as systems of events rather than as substances, and the differences between them seem to become tenuous and reconcilable. The *ingredients* lose their disparity; for on the ground of action, mind and body come to identity. *What my body as a whole does, that I do.*" (P. 23 f.)

One other quotation will set the self clearly before us:

"The self is indeed a system of behavior. But it is a system of *purposive behavior emerging from a persistent hope.* The kernel of the self is its hope. . . . *Meaning descends from this single source* upon the details of behavior." (P. 46.)

It is very difficult for the scientist to escape from the "fact that the self is what it appears to itself to be." For he builds his whole objective world upon the premise that it is what it appears to *his* self to be. If the self functions so reliably for the physical scientist, it must be granted the same reliability in the field of psychology and philosophy. If the self is "a system of purposive behavior emerging from a persistent hope," then we will soon be led to understand the function of religion.

Professor Hocking does not deny that the inner mechanisms of which modern psychology makes so much exist. He only claims that when psychologists try to cover the whole field they oversimplify the problem. "In a busy modern

world," he says, "the self fathoms the self, together with much other business in the course of the day's work." Having spent his whole life in a study of the philosophical aspects of this problem, and being familiar with the history of the profound thought of the ages upon this subject, he feels that the solved-while-you-wait method of handling this body-mind problem is too shallow. The consequences of dealing with it in such a simple manner are too serious. So he states his position thus:

"We recur to our positive proposition, that the word self must mean to us what we know the self to be. In regard to psychology, more than to any other science, mankind has profound concern in its first principles, and certain inalienable rights in regard to the resulting portrait, which is, after all, its own. It is the more important that these rights be honestly exercised, since there is a deep tendency in human nature to *become like* that which we imagine ourselves to be. It is not a matter of indifference if a human being accepts an account of himself in terms devoid of meaning, of value, of purpose and of conscience." (P. 45.)

Taking up his position upon what he terms "the inalienable rights" of the self, our author, with uncanny strategy, starts his offensive against the marshalled hosts of his selfless foes. Instead of executing a frontal attack against them on their well defended fronts, he begins his operations on one of the forgotten fronts that stands unguarded. Man as the picture-making animal becomes the object of his interest. After a careful historical study of this feature of human interest and skill he remarks:

"This trait of making pictures seems to me to refute the pragmatic theory that our ideas are essentially instruments of action. . . . The essence of the picture is an enjoyment of the meaning of things apart from their changing aspects: it is the capture of a fragment of eternity out of the flux of events." (P. 3 f.)

This picture-making gift develops rapidly and carries with it the power to awaken the metaphysician within each one of us.

"Now at some stage in his growth, man's pictures begin to

appear to him literally as fragments or preliminary sketches for a possible great picture—a picture of the universe. Among the ideas he contemplates there is one idea that haunts him—the idea of the whole. He recognizes that it is implied in all his sketches.” (P. 4 f.)

This leads to a very significant observation:

“These world-pictures are philosophies; and all philosophies are world-pictures. But the impulse that leads to making them is religion.

“Religion is man’s intuition of his destiny to have commerce with the ultimate powers of the world, and the impulse which accompanies that intuition. It nerves him to the audacious effort to match his thought against the whole of things, and to make that whole an object of contemplative enjoyment.” (P. 5.)

It may be a little difficult for the average person to understand how anyone can gain enjoyment out of the philosophical contemplation of the whole of things, but there have been those who have found this pursuit filled with unsurpassed enjoyment. The pragmatists and the scientific psychologists may feel that such a pursuit is a waste of time and energy, but men like Eucken and Hocking have not found it so. Naturalism and Humanism are two easy substitutes. But neither of these satisfies our author. Humanism sooner or later runs back into the very Naturalism from which it seeks to provide a way of escape. So we read:

“Man may indeed have a ‘higher life’ which rescues him from the mire of exclusive self-interest and self-indulgence: that is his life in society. But society itself is completely contained in the domain of physics: with the death of the planet society must die also. The career of the race, like the career of the individual, is enclosed in nature. Certainly these are sane conclusions, favored by every visible appearance.” (P. 11.)

The only thing against them is that “the race with singular accord and persistence has declined to accept them.” Years ago Professor Rudolph Eucken registered his protest when he said in a lecture at the Yale Club, in New York: “As a matter of fact man has at no sphere in life accepted a ready-made,

appointed place, that he has been contented with. He has always felt himself superior, and as a superior being he has set himself to changing things and making them better. This defiance of nature is most striking at those moments when nature seems to be demonstrating its power to swallow up man, or to control him. Take for example the events of death and marriage. The major ceremonies of religion upon each occasion are "gestures of defiance to the claims of nature."

From this point the book should be read. Selected quotations are dangerous. A hint only of its method of working out this difficult problem can be given. It will be taken from the concluding passage of the chapter on *The Self and Nature*:

"We may therefore accept to this extent the at-first staggering implication of our theory that the body is an organ of the self, namely, that nature is also such an organ. I cannot be myself without all of nature in space and time." (P. 141.)

This demand asks nature to give the real self plenty of room. It also carries with it this corollary:

"But nature belongs to me only in so far as I make it mine: it does not cease to be also other-than-me. It remains, I suspect, other and prior to all of us, because it is first the work and organ of a profounder self." (P. 142.)

This other "profounder self" who is the Creator of nature and of my self, is so akin to my self that together we become the "organising . . . owning principle" in the universe. In this circumstance lies the freedom of the self.

We wish there were space to give the reader some idea of the chapter on *Freedom*, but will have to content ourselves with assuring him that Professor Hocking has worked out a very convincing case for man's freedom by reason of the fact that obviously he is not "subject to the same laws as the stars and the atoms." At this point modern physical science comes to his assistance in a way that it did not in the past. And modern psychology with its redintegrative sequence opens the way for man's psychological freedom. This emancipation means much in many ways. But one thing cannot be overlooked, and that

is, that this new conception of the self, its body and freedom, opens the way once again for personal immortality. So we read:

"Then the death of this body, which would certainly mean the severing of connection with this present group of selves, need not mean the cessation of all relation between the affected self and other selves. Such death is not *ipso facto* the extinction either of the space-and-world-creating powers which that self, in its receptive apprenticeship, has developed, nor of that principle of growth which determines it to a pursuit of concrete value in common with other selves. With other such groups it may conceivably entertain another body and another field of nature." (P. 177.)

This idea carries with it an interesting reflection on all the modern foes against which this defense of the self and its freedom has been directed. With this point we will conclude:

"Unless in its use of freedom a self has freely resigned freedom and made itself 'a part of nature and not something in contrast to nature' there is no presumption, scientific or otherwise, that *this* nature must circumscribe its destiny.

"The life of the unsatisfied self, whose importance the contemporary psychologist has discovered . . . is the best assurance that in the hidden arrangements of the universe this persistent flame, half choked and fitful in the present order, may continue its quest of breath and freedom in another." (P. 177 f.)

No better antidote for Naturalism, Pragmatism, and Humanism has yet appeared than this little book of profound learning and thinking.

ALBERT CLARKE WYCKOFF.

MAHATMA GANDHI'S IDEAS ⁴

NO INDIVIDUAL is more to the fore in these last years in international affairs than the noted Indian, Mahatma Gandhi, and anything that will help the general public to understand him and his attitude toward the British government will be of value.

The author, an Englishman who has long been sympa-

⁴ *Mahatma Gandhi's Ideas*. By C. F. Andrews. New York: The Macmillan Company. 1930. Pp. 382.

thetically associated with Gandhi, is exceptionally well fitted to set forth his ideas in the best light. Mr. Andrews has for a long time been known as a missionary in sympathy with the nationalistic aspirations of India, and having had twenty-five years of life in India is well acquainted with the whole controversy. He largely allows Gandhi to speak for himself:

"This book is intended to explain, with documentary evidence, the main principles and ideas for which Mahatma Gandhi has stood in the course of his eventful career. . . . It has been necessary to make a limited selection from the speeches and writings which he himself has addressed to the public." (P. 7.)

Mohandas Karmchand Gandhi received his title "Mahatma" (*maha*, great; *atma*, soul) from his strenuous endeavors to help his fellow countrymen, abroad in Natal and at home. The title is well earned. Gandhi was born in 1869 at Porbunder in Kathiawar, near the place where he is now (April, 1930) gathering salt in defiance of British law. To his devout Hindu mother he gives the credit for his own religious nature. Married in childhood, and a father before the age of nineteen, he went to England to complete his education as a lawyer. A comparative failure in his practice in India, he became one of the best known practitioners at the bar in South Africa, where he attained an income of three thousand pounds a year. Through reading Tolstoy he was led to devote himself to a life of poverty, and in 1915 he returned to India. There he has been at the head of opposition to British rule, and now, worn in body, he has felt called to lead again the attack on the government of India. His principles and aims are clearly set forth in this volume.

Religiously he is a Hindu, without the extreme present day interpretation. He says that he believes, along with every Hindu, in God and His oneness; in rebirth and salvation (emancipation from being born again and again); in Varnashrama Dharma, caste, but not in its popular and crude sense; and in all the Hindu scriptures and so in Avatars

(divine incarnations), but not in the exclusive divinity of the Vedas. He believes the Bible, the Koran, the Zend Avesta to be as much divinely inspired as the Vedas. He believes in "Cow Protection" in a much larger sense than the popular belief. That which distinguishes Hinduism from every other religion is its "Cow Protection," even more than its caste. Hindus will be judged, not by their chanting of sacred texts, not by pilgrimages, not by caste, but by their ability to protect the cow. He does not disbelieve in idol worship, nor consider it sin. Hinduism tell everyone to worship according to his own faith.

He has never been able to reconcile himself to "untouchability," an excrescence, handed down with many evil practices to this day. He would be ashamed to think that dedication of temple girls to virtual prostitution was a part of Hinduism; yet it is practiced by Hindus in many parts of India. Untouchability is repugnant to reason and to the instinct of love and pity. He would not deny God by denying to a fifth of his race (60,000,000 untouchables) the right of an association on equal footing.

The attitude of Gandhi toward Christ is that of reverence, and in putting into practice the attitude of the Sermon on the Mount toward resisting evil, he out-Christians all of us. Gandhi has been profoundly impressed by the inner truth of the Christian message in its moral aspect. The hymns which he nearly always chooses are Lead Kindly Light, When I Survey the Wondrous Cross, Abide with Me, and Rock of Ages. The last, he says, has been a great comfort in hours of darkness and despondency.

In his attitude toward the Moslem, he insists on tolerance, and that they shall one and all unite for the common purpose of securing self-government for India. Politically Gandhi was a strong supporter of the British government, because he thought it had the best interests of India at heart. "Hardly ever have I known anybody to cherish such loyalty as I did to the British Constitution," said Gandhi; and "If I did not believe whole-heartedly that racial equality was a man's birthright

within the British Empire I should be a rebel." During the Boer War he served as head of an ambulance corps, and was often under fire, as when he carried off the field of Spion Kop the only son of Lord Roberts. Again during the World War he lent his assistance, at the risk of his life, to help in the recruiting of soldiers in India.

At last, however, he came to the conclusion that the English were not the helpers, but the oppressors, of India, and that it was his duty to resist them. "Oppressors of the poor" is the title he gave them. This he deduces from the salt tax. Salt is a government monopoly, and no one is permitted to gather up salt without paying the tax of about one-half cent a pound, or sell salt that has been so gathered up. As a result of this heavy tax, which touches the poorest of the poor, Gandhi is bitter against British rule. "They spent fabulous sums on New Delhi, until the treasury was empty, then doubled the burden of the salt tax to prevent a deficit."

The British attitude toward "drink and drugs revenue," and the exploitation of India in the stifling of her cotton trade for the benefit of the Lancashire mills are subjects which have been to him as gall and wormwood. To combat the poverty of India, with its 750,000 villages living directly from the soil, he has advocated homespun manufacture. He has striven to get the Indians to refuse to buy or wear foreign cloth, and homespun is his sign of a true nationalist.

"The Lancashire cloth, as English historians have shown, was forced upon India, and her own world-famed manufactures were deliberately and systematically ruined. . . . We send out of India every year sixty crores (more or less) of rupees for cloth. We grow enough cotton for our own cloth. Is it not madness to send cotton outside India and have it manufactured into cloth there and shipped back to us? Was it right to reduce India to this helpless state. A hundred and fifty years ago we manufactured all our own cloth. . . . Agriculture and hand-spinning are the two lungs of the national body. They must be protected from consumption at any cost. . . . The liquor shops are an insufferable curse imposed on society." (P. 243 ff.)

As to whether he hates Englishmen, he answers, "No," and says:

"By a long course of prayerful discipline I have ceased for over forty years to hate anybody. . . . I hate the ruthless exploitation of India even as I hate from the bottom of my heart the hideous system of untouchability. . . . My non-co-operation has its root not in hatred but in love. . . . It will be a Non-Violent fight, it will be clean, it will be truthful." (P. 246 f.)

A quotation which reveals the rules of Gandhi's life runs thus:

"Lord, forbid that I should cast my eyes on things that bring evil thoughts. Far better that I were blind.

"Lord, forbid it that I should foul my lips with any words stained with filth. Far better that they were sealed.

"Lord, forbid it that I should hear any word of injury to another, or listen to a word of contempt. Far better that I were deaf.

"Lord, forbid it that I should look with lust on those who should be sisters to me. Far better that I were dead.

"Lord, let Tuka [himself] flee from all this world of sense to find eternal peace in Thee."

Certainly Gandhi is a forceful and striking character. He exhibits the commanding power of selflessness. He seeks nothing for himself personally. He has renounced all that men count dear, and his aim is to advance the interests of India. He has much ground for complaint when he sees the poverty of India, and how hopelessly she is bound down "by the British system of government," he says, and now he hopes to unify all India against England.

With Hindus now warring against the "untouchable," with Moslems holding aloof from his latest noncooperation movement, and with the Sikhs cold to nationalism, it looks as if he had no amalgam in Swaraj, Charkha, Khaddar, Satyagraha (self-rule, spinning-wheel, homespun, and soul-force) to unite these religions into one, to lead the Hindu to accept the untouchable, to get the Moslem to assist the idol-worshipping

Hindu, to get the Sikhs to be willing to sink their claims to be worthy of rule.

The endeavor of Mahatma Gandhi, in trying to get India to unite on corporate moral resistance, seems to be the most striking attempt to produce the "moral equivalent of war." To win in such an attempt needs all the care and forethought of a world-wide military endeavor.

This volume gives a view of India and of Gandhi, its leading light, in these days. It is to be regretted that he is not a whole-hearted Christian, but his devotion to his mother and to India has precluded any fair consideration of the claims of our Lord. Yet, in his admiration for Christ's precepts and his obedience to them, he has led his biographers to liken him to St. Paul and to St. Francis of Assisi. Would to God that we who claim to be led by the Spirit of God might show a like diligence to follow Christ in humility, in love, in devotion to mankind, and in seeking not our own, but the good of other men.

THOMAS F. CUMMINGS.

THE DECLINE OF THE WEST ⁵

UNLESS one brings to Spengler's massive two-volume work, infelicitously titled *The Decline of the West*, a well-freighted mind it is quite possible that one will finish the reading of it with a frightened mind. Only yesterday I read somewhere that "the lowest of God's creatures is a complacent pessimist." Spengler has been too easily accounted a pessimist. If one reads no further than the title of his book it does look as if he is a pessimist. Even if this be true there is this redeeming thing to be said for him, that he is a crusading one.

As with Thomas Hardy, it is perhaps well to know Spengler at his worst, so to speak, that we may the more enjoy him at his best. So far as the present reviewer is concerned,

⁵ *The Decline of the West*. By Oswald Spengler. Authorized translation with notes by Charles F. Atkinson. Two volumes. Vol. I, Form and Actuality. 1926. Pp. xviii+428. Index and Table of Contemporary Epochs. Vol. II, Perspective of World-History. 1928. Pp. xi+507. Index by David M. Matteson. Pp. xxxii. New York: Alfred A. Knopf.

the best in Spengler lies, not in his philosophy, but in his perspectives. He himself informs us that he is engaged upon a metaphysical work which he hopes to publish in the near future. Spengler, like Hardy, rather resents being summarily dismissed as a pessimist, but that is a point for him to clear up. Primarily, though perhaps not finally, Spengler deserves remembrance for the way he goes at history. After Wells and Strachey and Maurois, not to mention others, who have been doing strange things with history, Spengler is a relief. For Spengler history is more than a sublimated journalism, more than a keyhole peep show, or the addition of fancy to fact. To these modes of retailing (or should we coin a word and call it the re-tale-ing of history) Spengler presents his compliments in no uncertain way. History is not for provincials; it is for philosophers. It calls for more than smartness; it calls for the profoundest scholarship.

The purpose of his work, so Spengler tells us, is to attempt "for the first time the venture of pre-determining history, of following the still unravelled stages in the destiny of a Culture, and specifically of the only Culture of our time and on our planet which is actually in the phase of fulfilment—the West-European-American" (Vol. I, p. 3). Without question here is a large field for investigation. But less than a page is enough to tell us that it is but the portico to a larger. Spengler goes on to tell us that this "philosophical problem . . . when comprehended in all its gravity, includes within itself every great question of Being."

Spengler faces the problem without apology, yet not in arrogance. He would have men attempt great things for the sake of the future—a chief worth in Spengler. He challenges. He does not give us a neat little package of information with his compliments, which proves at last to be echoes only of what other men have said. Was it not Goethe who said: "There are many echoes, but few voices." Spengler is a voice. His purpose is to "put forward the provisional expression of a new world picture." Note that word "provisional." Some have

said that Spengler is arrogant, but it is Spengler who tells us that, no doubt, his book will be "laden with all the defects of a first attempt, incomplete, and certainly not free from inconsistencies."

"The work falls naturally into two parts. The first, 'Form and Actuality,' starts from the form-language of the great Cultures, attempts to penetrate to the deepest roots of their origin, and so provides itself with the basis for a science of Symbolic. The second part, 'World-historical Perspectives,' starts from the *facts* of actual life, and from the historical practice of higher mankind seeks to obtain a quintessence of historical experience that we can set to work upon the formation of our own future." (Vol. I, p. 50.)

Here is history presented in an unusual way. In a sense it might seem to be history as Emerson said it should be written, when he wrote: "Every history should be written in a wisdom which divined the range of our affinities and looked at facts as symbols." It is significant that symbolism is Spengler's most recurring word. Without the aid of "the necessities of high symbolism" history cannot be apprehended. This being so it is not surprising that we find that, according to Spengler, the qualifications for a historian are "sympathy, observation, comparison, immediate and inward certainty, intellectual *flair*." Spengler is an unabashed intuitionist. The historian must not only have information; he must possess insight.

When Spengler said that the philosophical problem connected with *The Decline of the West* involved "within itself every great question of Being" he was not making use of high sounding words. Ere he is through with his work he has brought us into touch with what must be most of these questions. Nothing to him in the whole universe seems foreign. For the mathematically inclined his chapter on The Meaning of Numbers, in the first volume, is a book in itself. How significant this is in the understanding of history one only comes to realize when Spengler is through with his explanation. All forces, fashions, faiths, contribute their share to the sum total of "this mighty sum of things forever speaking." Spengler

would have us give a hearing to each and all. Merely to enumerate them all would be to compile what would look like an index to an encyclopedia. Through music, art, architecture, culture, and civilization he wends his way. He seems at home in anything, sometimes too much at home.

For this encyclopedic knowledge he receives his reward. The critics have pounced on his every error. What they have done so fully I will not here supplement. Spengler is not to be swallowed like a pill. He must be read for what he is worth. And that is a lot. His massive scheme of interpreting history by the aid of "a technique of analogies" may be proved unworkable. The critical shafts of our own historian, Charles A. Beard, have not, however, fully shown this to be so. But even if Spengler's supposed strength comes to be found the point of his weakness, some desirable things will have been accomplished. After one has read Spengler he reads history in a Copernican way. And that will be something. There is a great difference between history looked at through a telescope and history looked at through a keyhole. He carries history out into the wide open spaces.

More than any other historian I know Spengler has an apt way in summarizing an era or a period. He sprinkles arresting conclusions liberally throughout his pages. Space limitations prevent quoting more than a very few: "The Doric style is a timber style." "Gothic cathedrals and Doric temples are mathematics in stone." "The painting of Raphael and that of Titian are two entirely distinct arts." He can etch a personality in a sentence. Shakespeare is "the Dramatist of the Incidental." Aristotle "is an atheist unawares." Goethe (to whom he repeatedly acknowledges his indebtedness with regard to method) he describes as one who contemplates "the pure physiognomy of the world" with "the soul of an eternal child," while Kant, by contrast, comprehended it "by the reason of an eternal greybeard." In his own way Spengler gives high praise to Jesus: "Christianity is the one religion in the history of the world in which the fate of a man of the immediate present has

become the emblem and the central point of the whole creation." To evaluate Spengler as a religious thinker would take a whole study by itself. There is perhaps room for this single quotation, which itself is a quotation from Goethe, but which he says comprises his whole philosophy: "The God-head is effective in the living and not in the dead, in the becoming and the changing, not in the become and the set-fast, and therefore, similarly, the reason is concerned to strive towards the divine through the becoming and the living, and the understanding only to make use of the become and the set-fast" (Vol. I, p. 49, footnote).

Before we close there must be given to the translator, Charles F. Atkinson, a word of high praise for making this massive work available in English. He tells us that this task could hardly have been carried to completion without the effective aid of his wife. They have done their work well.

FRED SMITH.

THE CHINA CHRISTIAN YEAR BOOK, 1929⁶

THE EMERGENCE of cosmos out of chaos might be a more fitting title for this book. For it is the record of efforts to set things in economic, social, and religious order before political order has been achieved. The book, which is a compilation of some fifty-four articles arranged in twenty-three chapters, with appendices, bibliography, and Index, dealing with almost every phase of life, gives to the reader new interest in, and hope for, the new China.

It is of interest to note that almost half the articles have been contributed by Chinese leaders, and that these articles in many instances represent findings of men who are studying deeply into the intricate problems of China. The book clearly recognizes the need for reconstruction, and sets forth in that spirit to solve the problems that appear on every hand.

⁶ *The China Christian Year Book, 1929.* Editor, Frank Rawlinson, D.D. Shanghai: Christian Literature Society. 1929. Pp. xiv+564. Index.

Illiteracy, lack of "economic self-sufficiency," lack of adequately trained leadership, furnish some of the principal ones. The problems that confront Christianity and China are similar in many respects.

"Both discount old ways of living and are entering into new relationships—international and domestic. Much in the past of both is being discarded and an earnest search for new standards and policies is slowly taking its place. Motivation for these latter is found, in large part, in dissatisfaction with things as they are." (P. 1.)

Perhaps the things of greatest significance in respect to China's international relations have been the growing recognition of "China's rightful aspirations" with regard to tariff autonomy and extraterritoriality, and the increasingly friendly attitude of the Powers toward China.

It is of interest to note how China has been forced to follow in the footsteps of the West in the matter of military expenditure. Armies and navies are now economic matters, and rightly so in view of national budgets. The Economic Conference which met in June, 1928, adopted the following among other resolutions: "That the annual military expenditure of the country shall be limited to \$192,000,000, in other words, two-thirds of the total national revenue." And the Conference also sought to recognize all outstanding indebtedness, in order that future loans may be secured to be used in economic reconstruction, the present indebtedness of China being between five and six dollars per capita.

One of the most important social changes is the new public attitude toward women, who are now taking their places with men on a plane of equality in legal and social life. Women are concerned in the reconstruction of government, that they may be assured of equal opportunity for the women in rural districts, for economic independence, and in forming relationships with the women of other lands.

China faces the problem that every country faces in coming into sudden contact with other cultures so different from its

own. The danger is that the best of their own may be lost, without their receiving the best of the new. How to conserve the best of the past and appropriate the best of the new presents a real problem.

“And, after all, what have we really to boast of in China’s civilization? Its past glories belong to the past; we cannot look to them for the solution of our problems of poverty, disease, ignorance and corruption. For these four evils are what remain of the Chinese civilization to-day. What else is there? Has the country produced during the last hundred years a painter, a sculptor, a great poet, a novelist, a musician, a dramatist, a thinker or a great statesman? Poverty has sapped the life of the people and opium and disease have killed their creative faculties and made them sluggish and slovenly. Shall we postpone any longer the coming of the civilization of science and technology which alone furnishes the only tools for combating our deadly enemies and supplies the only possible foundation for a new and living civilization?” (*Conflict of Cultures*, by Hu Shih, p. 119 f.)

It is fair to say that this author does not believe that the introduction of Western civilization will preclude a cultural rejuvenation of China, just as it did not prevent one in Japan.

Considerable space is given over to a discussion of Christianity and missionary penetration (194 pages of the 490). If there are those who feel that a larger amount of space might have been given to Christianity proper in a “*Christian Year Book*,” it is well to remember that Christianity touches the whole of life, so that a right understanding of the whole is necessary to understand the part that Christian missions are playing in this great nation.

The church of China has had to pass through the fire during the past five years. The nationalistic movement is primarily motivated by resentment against foreign aggression and domination, and it regards Christian missions as but a phase of this aggression, hence its hostile attitude toward Christianity. While believing firmly in science and democracy it regards religion as unnecessary, if not an evil. There have been anti-Christian outbursts, but these apparently are dying down.

The danger is not so much that Christianity will be destroyed, as that it will be ignored. The thing that is needed is "the emergence of Christian individuals and communities that are able to demonstrate that religion is a vital factor in social progress, that it is not incompatible with democracy and science, and that, further, democracy and science must be supplemented and reinforced by religious faith" (p. 144).

Fu-Liang Chang very interestingly sets forth the control of famine in China. One solution is birth control. Farmers live from hand to mouth. In times of prosperity the population increases; in times of famine the people perish. The Chinese have come to regard this as a necessary providence rather than as a catastrophe. Birth control would relieve this situation, as well as prevent infanticide.

"To introduce this together with scientific agriculture, industrialization of rural districts and colonization, is the only way whereby we can help the Chinese farmer to claim his own birth right" (p. 340).

Christian literature is shown to be urgently needed to combat the most attractive literary productions which are subtly introducing anti-Christian ideas.

The reader will find this book more valuable in gaining a first-hand knowledge of the present situation in China than reading a half-dozen other books on China with more elaborate outward dress and more inviting titles. Space does not permit the review of sections dealing with labor organizations, opium traffic, health, child welfare, and the national system of education. It has been thought best to mention only those things which stand out in some new aspect.

ROBERT H. ROBINSON.

THE BIBLICAL REVIEW

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ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.— 2 Timothy 2:15.

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THE BIBLICAL REVIEW

TWO DOLLARS A YEAR

In the mysterious depths of that voluntary sacrifice of His there is something which, while it perpetually baffles the human intellect, brings a strange and ineffable peace to the human heart.

—PRINCIPAL JOHN MCNICOL
in this issue.

THE BIBLICAL REVIEW

QUARTERLY

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EDITORIAL

THE CHIEF VALUE OF AN ANNIVERSARY LIES IN ITS REVIVAL of interest in something of importance. The fact that this year has seen the completion of nineteen centuries since Pentecost has turned the attention of the church anew to the significance of that day, which it commonly regards as witnessing the beginning of its history.

There is some confusion among Christian people about the nature and work of the Holy Spirit, and more ignorance than confusion. It is therefore a most appropriate time to take up the subject of His place in the lives of the people of God and in the history of the church. Dr. Erdman, in writing upon *The Meaning of Pentecost*, throws much light on questions respecting the activities of the Spirit, not only on the Day of Pentecost, but in all ages.

This treatment is exceptionally logical, clear, and well arranged. Yet, though easily read, we may call attention to several of its more valuable points, including the meaning of Pentecost in both Jewish and Christian history, what it was essentially, the divergent views respecting the manifestations of the Spirit, whether or not Pentecost was the birthday of the church, whether or not it marked the advent of the Spirit into the world, various explanations of Pentecost, John's solution of

the problem, the work of the Spirit at Pentecost, and His relation to the church then and since.

Not only is Dr. Erdman's paper clarifying with respect to conflicting opinions upon this subject, but it has a wholesome spiritual tone, these two qualities making it decidedly helpful to our understanding of the place of the Spirit of God in human life and in the church of Christ.

THE EPISTLE TO THE HEBREWS IS MARKED BY AN IMPRESSIVENESS of style and a depth of spirituality surpassed in no other book in the canon. The mystery of its authorship gives an impersonal element that even adds a certain fascination of its own. When, therefore, a writer of Principal McNicol's insight prepares an article with the highly appropriate title, *The Spiritual Value of the Epistle to the Hebrews*, the reader is justified in turning to it with high expectations.

Exegesis of Biblical terms and comment upon individual Bible statements have very important places, but we need also that kind of exposition that gives us the perspective of a whole book—its theme, its aim. We have here this last type of treatment. The two great aspects of this great Epistle considered are, the meaning of the Incarnation, and the meaning of the "eternal redemption" which it secured for us.

Hebrews might be called a message about Heaven and how to reach it, for, as Mr. McNicol says, "The sense of another world pervades the Epistle through and through, the sense of a world which is related to this one as the substance to the shadow."

The meaning of the high priestly work of Christ, so prominent in this book, is shown to be explained by the symbols of the Mosaic tabernacle.

The writer's grasp of the dominating elements of his subject makes his handling of it both helpful to the believer and satisfactory to the student and the preacher. The latter may find much sermon material here, and he should make use of it; for the closing paragraphs show the value of the message of Hebrews in meeting the deadly subjectivism of the day and in giving the faith of many groping souls a firm objective basis.

THE GREAT CENTRAL PURPOSE OF THE GOSPEL OF CHRIST is to enable men to gain eternal life. The whole religious system called Christianity centers about the means divinely employed to this end, the redeeming work of Jesus Christ.

Various aspects of the faith and numerous problems connected with its propagation engaged the attention of Paul, as they do that of every preacher; but he realized and acknowledged that Christ crucified was the supreme and the vital theme of all preaching. It is his own appreciation of this truth that has led Mr. Simpson to write *The Pivot of Christianity*.

Different phases of Christian belief have always appealed to the intellect, as distinguished from man's moral and spiritual nature. Hence it is not unnatural that, in an age that has enthroned the scientific mind, men should be prone to ignore the spiritual side of Christianity and devote themselves to exploiting its ethics. The writer devotes a few paragraphs to the situation produced by such intellectual predilections before taking up his subject proper.

The most of the paper deals with the two great associated facts, that Christ's mediating work is essential, and that it is effectual. Here the author is peculiarly at home, as other material of his on the same general theme

has shown. This presentation of it should stimulate and illuminate the thought of the reader, while also laying upon the preacher's heart the surpassing importance of proclaiming the centrality of the cross.

IT IS PROBABLY CORRECT TO SAY THAT THE UTTERANCES of no human being have been the object of so much scrutiny, analysis, criticism, misunderstanding, and attention generally as those of Paul. His Epistles have been most carefully weighed from about every angle of human interest to which they can have any relation within reason. All this marks a general recognition of their surpassing and enduring importance.

Now, one of the most attractive themes of the great Apostle, especially in his own day, was freedom. This is so interwoven in our lives now that we do not appreciate the profound longing in his time for freedom—political, social, intellectual, religious freedom. Yet we of today are not altogether free, though our bondages are more of the inner, and even secret, kind.

In a very brief article Mr. Martinson calls our attention to Spiritual Freedom as Paul's Thesis. Whatever the relative value of Paul's various themes, it goes without argument that earnest souls are glad to have pointed out to them any message of his that offers release from those spiritual and moral limitations they find within themselves. And this little monograph does just that.

RELIGION HAS HAD A LARGE PLACE IN HISTORY. IT HAS led to migrations, caused wars, and determined the character of whole civilizations. But usually, if not in every case, down to our own time, conflicts involving religion have been waged to determine what belief should be

accepted, or what particular branch of a religion whose followers have become divided into sects.

But now we have the historical phenomenon of a government deliberately seeking to annihilate religion as such, and furthermore aspiring to bring about its utter disappearance from the world. Present interest in Russia centers in her official determination that atheism shall prevail. The uniqueness of such a national position, as well as its seriousness, gives particular importance to Mr. Wilson's consideration of *The Russian Apostasy*.

Since such an unprecedented situation calls for explanation as well as description, the author first of all reviews Russia's history, with reference especially to religion. There the responsibility of the church itself for later conditions is shown. Moreover it becomes clear that the interwoven relations between church and state had much to do with preparing for present antireligious feeling in that country.

After tracing the causes of the recent inevitable revolt, Mr. Wilson takes up present conditions. The Soviet constitution, the suppression of religious liberty, the methods of this new despotism, and the effects upon the Russian churches are all touched upon, as is the responsibility placed by late events there upon the Christian church generally. The article is a judicial and sympathetic analysis of a state of affairs without parallel in all history.

PALESTINE IS A SOURCE OF PERENNIAL INTEREST TO every Bible student. This applies not only to its ancient history, but to what the latest cables report. A respectably large company of able students of prophecy are especially watchful of developments in that country

since they regard it as destined to be once more the home of a rehabilitated Jewish nation.

In the paper by Professor Matthews—with its rather ironic title, *In the Land of the Prince of Peace*—we have an appraisal of present conditions there by an American observer who took pains to inform himself as to the factors of a most complicated and disturbing problem.

In considering the state of affairs in Palestine we must remember that, not only have Christian, Jew, and Mohammedan a profound religious interest in the Holy Land, but various great nations and commercial interests find it a prime factor in their present calculations. This latter fact has produced a situation which the entire world will watch with interest, and which some nations must regard as holding acute possibilities with respect to their own future.

Dr. Matthews addresses himself, in this well documented article, to a survey of the whole matter chiefly from the temporal viewpoint, and we present it, not as a prophetic study in any sense, but as a contribution to our knowledge of very recent and present facts.

WHILE THE IRRELIGIOUS AND PSEUDO-RELIGIOUS SPIRIT of the times might be supposed to discourage the production of religious books, their output seems unabated. In this issue we present reviews of the following:

The Virgin Birth of Christ.—Machen.

The Theology of Crisis.—Brunner.

What is Christian Education?—Coe.

Recent Religious Psychology.—Uren.

The Evangelization of Pagan Africa.—DuPlessis.

The Lost "Book of the Nativity of John."—Schonfield.

Mrs. Eddy. The Biography of a Virginal Mind.—Dakin.

R. M. K.

THE MEANING OF PENTECOST

By CHARLES R. ERDMAN, D.D., LL.D.

THE WIDE OBSERVANCE of the nineteen hundredth anniversary of Pentecost has resulted in abiding benefit to the Christian world. It has led to a more careful study of the teaching of Scripture relative to the Person and work of the Holy Spirit; it has inspired fresh effort in evangelistic and missionary enterprises; it has awakened a new sense of the unity of the church.

Nevertheless it has revealed a rather surprising divergence of views as to the actual significance of the day. Helpful messages, in large number, have issued from the pulpit, the platform, and the press. The story has been vividly rehearsed. All have been reminded of the company in the upper room, of the symbols of "wind" and of "fire," of the gift of "tongues," of the sermon by Peter, and of the conversion of three thousand souls. However, when one has asked the exact cause or conditions or consequences of these events, the most conflicting answers have been received. So variant are the views expressed that one must advance his own conclusions with modesty and diffidence and restraint. Yet the practical implications are of such vital importance that each one should seek for himself a satisfactory and adequate answer to the question still being pressed, namely, What is the meaning of Pentecost?

As to what it meant to the ancient Hebrews there is no room for doubt. Pentecost was the second of the three great festivals of the sacred year. The first of these was Passover, with its closely associated Feast of

Unleavened Bread. This first annual festival called to mind the deliverance of Israel from Egyptian bondage. It was also an agricultural festival, and celebrated the beginning of the grain harvest. A sheaf of the first ripe barley was "waved" before the Lord on "the morrow after the Sabbath," which probably means on the day immediately after Passover, or the first day of Unleavened Bread.

Fifty days, or seven weeks, later came Pentecost. It was counted from that day on which the sheaf of grain was offered to the Lord. On this account it was called Pentecost from the Greek word meaning the fiftieth (*scil.* day). This second annual festival celebrated the completion of the harvesting of the wheat, the last of the cereals to ripen in Palestine, just as Tabernacles, the third of the Hebrew feasts, was an expression of gratitude for the ingathering of the harvest as a whole, including the fruit of trees and vines.

Pentecost, because measured by seven weeks from Passover, was known as the "Feast of Weeks," and was thus brought into the sabbatical system which was arranged with reference to the sacred number seven. Pentecost was also called the "Day of First Fruits" because on that day two loaves of bread, made from fine flour of the new grain harvest, were baked with leaven and presented as a "wave offering" before the Lord.

This historic Hebrew festival was also symbolic and prophetic. At Passover, the day which commemorated a great national deliverance, Christ completed His redeeming work as He died to ransom a world and as He rose from the dead, "the first fruits of them that slept." Fifty days later, at the celebration of Pentecost, a great harvest of three thousand souls was gathered into the body of Christian believers. Thus, as the death and

the resurrection of Christ fulfilled the types of the Passover, so the foreshadowings of Pentecost were fulfilled by the spiritual harvest begun on the first celebration of that feast following the death of Christ and by the ingathering which has continued to the present day. The "sheaf of the first-fruits," presented to the Lord at Passover, found its anti-type in the sinless Christ. So the "wave loaves," "baken with leaven," offered at Pentecost, found their fulfillment in the church. In spite of human imperfection, of which leaven was a symbol, the converts on that first Pentecost after the resurrection of Christ were sanctified and accepted as "first-fruits unto the Lord."

In remembrance of the great ingathering, on this first Christian Pentecost, the early church made special use of this anniversary as a season for receiving candidates into its membership. From the white robes worn by the candidates the term Whit Sunday is supposed to have had its origin.

Therefore, whatever else Pentecost may mean, this at least is certain: It recalls the ingathering into the church of Christ, which was begun fifty days after the Resurrection. Just as the Feast of Weeks was counted from Passover, so the events of the first Christian Pentecost were made possible only by the resurrection of Christ; and as the ancient festival was a harvest festival, so this Christian Pentecost had as an essential feature its great harvest of souls.

There were, however, elements in the events of the Christian Pentecost not specifically foreshadowed by the Jewish feast. One of these was the witness borne to Christ by Peter and his fellow disciples. This witness was the instrument used in gathering the harvest of converts. Another element was the operation of the Holy

Spirit, who gave to the witnesses their power of utterance and made their testimony effective. Indeed it was upon this operation of the Spirit that Christ and His apostles laid the chief stress in their references to Pentecost. This manifestation of power was declared to be in fulfillment of the prediction of Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh."

In referring to this prediction Christ called it "the promise of the Father," and declared to the disciples that in accordance with this promise they would be "baptized in the Holy Spirit not many days hence." This was a direct prophecy of Pentecost. The same is true of His subsequent words: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses . . . unto the uttermost part of the earth." These were identical with the promises which Christ made on the night of His betrayal: "I will pray the Father, and he shall give you another Comforter that he may abide with you forever, even the Spirit of truth"; and again: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you."

Then further, when the Day of Pentecost came, the disciples were said to be able to bear their testimony because "they were all filled with the Holy Spirit"; and when Peter reached the climax of his convincing address he declared that if his hearers would "repent and be baptized in the name of the Lord Jesus Christ" they would receive "the gift of the Holy Spirit." He added that this promise was to them and their children "and to all that are afar off."

The Pentecostal manifestation was therefore, in its essence, an "outpouring," a "coming," a "baptism," a

“gift,” of the Holy Spirit. What then was its nature, or what its conditions? How did it differ from any previous manifestation of the Spirit of God? What did Pentecost mean according to the teaching of Christ and His apostles?

It is in answer to these questions that the wide divergence of views appears. One hardly realizes that a real and difficult problem is involved until he glances through the mass of literature which has been produced on the subject of the Holy Spirit, even from the days of Calvin and Owen to those of Kuyper and Swete, and then compares with the conclusions of these writers the popular messages of the recent anniversary celebration of Pentecost.

The two most common explanations of Pentecost are these: First, that Pentecost marks the advent of the Holy Spirit; and second, that it was the birthday of the Christian church. The first of these statements is not literally true, and the second is seriously questioned. Neither one can embody the essential meaning of the day.

The first embodies a popular belief that the work of the Holy Spirit in the world actually began on the Day of Pentecost. Such a belief might be supported by the words of Luther: “While the Holy Spirit was in heaven before Pentecost, he did not enter into his office until the Day of Pentecost.” Whether Luther is correctly understood or not, there is no mistaking the words of Olshausen: “The working of the Godhead under the Old Testament was that of the Son. That of the Holy Ghost began with the Feast of Pentecost.”

The truth is that, while Old Testament writers did not distinguish different “persons” in the Godhead, such persons have ever existed, and the Holy Spirit was

operating in the world before Pentecost quite as truly as He has been since. He has ever been manifesting His divine energy. "In the beginning" He moved upon the face of the deep. He is rightly addressed as the "Creator God." He imparted new life and holiness to the saints of old. Prophets and priests and kings were anointed to symbolize the gifts of the Holy Spirit which prepared them for their tasks. He spoke through the prophets and predicted the coming of Christ. He imparted courage and strength to the great "fore-runner" John. Then when the Saviour appeared He was Himself filled with the Holy Spirit, and to this Spirit He attributed His mighty works. After He had risen from the dead it was through the Holy Spirit, and before Pentecost, that He gave to His followers His parting instructions and His last command.

It is, therefore, evident that Pentecost does not mean the literal entrance of the Holy Spirit into the world, but rather a new manifestation of divine power. It was specifically power to witness for Christ. At Pentecost, through the testimony of the disciples, Christ was so glorified and such a marvelous work was achieved that the figures of speech used by our Lord were justified. He had declared that the Spirit would "come," would "be sent," would "be given." These expressions, however, were intended to indicate, not the advent of another "Person," but a new manifestation of His power.

We too, with all propriety, employ such expressions in reference to the present operations of the Holy Spirit. We pray with the church of all the ages,

Veni, Creator Spiritus

(O Holy Ghost, Creator, come).

But we do not thus express a desire that an absent One may approach us, but that a present One may help us.

We do not ask the Holy Spirit to change His location in space, but to grant a new manifestation in time. He is present, and He is even helping us as we pray or sing. The truth is expressed in the beautiful hymn by Croly, beginning with the line,

Spirit of God, descend upon my heart,

but the fourth stanza reads,

Teach me to feel that Thou art always nigh.

There is no contradiction here. The desire is that the Spirit, who is ever present, may grant us in fuller measure His gracious influence, and may make us patient and holy and loving, and may take away the dimness of our souls. The Holy Spirit did not come into the world at Pentecost, but He then gave a mighty manifestation of His presence and His divine power. Pentecost does not mark the advent of the Holy Spirit.

The second popular explanation of Pentecost is open to serious question. Was Pentecost the birthday of the church? Probably this is a matter of definition. There are many who believe that the church existed in previous ages. They teach that Abraham was the "father of the faithful," and they remind us that mention is made by Stephen of "the church in the wilderness." If by the "church" we mean "the people of God," then surely the Old Testament saints should be included, and one should not begin with Abraham, but should remember also Abel and Enoch and Noah and others who "walked with God."

Or if we turn to the New Testament narrative, it is a fair question whether the church did not exist at the time described in the first chapter of the Acts. Here was a group of one hundred and twenty followers of Christ. They were met for common worship and

prayer, and were united in allegiance to one divine Lord. Over them were twelve officers. Eleven had been appointed by Christ during His ministry and the twelfth was elected in accordance with the guidance of the Lord. These men were called bishops or overseers. The one elected was appointed to what was designated as a "bishopric," that is, to a position of spiritual oversight. These men also were the official witnesses of the Resurrection. They were, therefore, the specific leaders and authorized teachers of this body of Christians. What happened a few days later at Pentecost may properly be regarded as the addition of three thousand souls to an existing body of believers. This body may be called the church. Or the new unity of life and effort, at Pentecost, may be regarded as the true birth of the body. In any event, Christ did not designate the events of Pentecost as the birthday of His church. He centered the thought upon the new power for witnessing for Him. He declared, "Ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be my witnesses." This Christian witness was begun at Pentecost, and this witness with its results was the essential feature of that historic day.

There are others who have attempted more recon-dite and subtle explanations of the day. Some teach that in the earlier ages the Holy Spirit was "on" believers, that since Pentecost He has been "in" believers; and they even argue that, corresponding to these two prepositions, are two contrasted operations of the Spirit, so that in Old Testament times He aided men in physical matters, but since Pentecost in spiritual experiences. Before Pentecost, so it is alleged, the operation was "external"; since Pentecost it has been "internal." This strange contention is supported by a mistaken interpre-

tation of the promise of Christ: "He dwelleth with you and shall be in you." Here our Lord was delivering His comforting farewell, and was assuring the disciples that the Spirit who, in all His fulness, had been abiding in the Master, and so had been "with" the disciples, would continue to abide "in" all His followers. The promise was that the Spirit, who had been so notably dwelling in their Lord, would henceforth be manifested in them. The same Spirit who had been with them in the days of the visible presence of Christ was to dwell in the disciples even when this bodily presence had been withdrawn.

Those who are inclined to believe that in Old Testament times the Holy Spirit was "on" and not "in" believers, should note the Hebrew phrase in reference to Gideon, of whom it was said that "The Spirit of God clothed himself with Gideon"; then, surely, the Spirit must have been within. The distinction between being "on" and "in" must not be pressed. We cannot thus localize the Spirit. Whether before or since Pentecost, the Holy Spirit has ever been a source of inner light and strength, and has granted, to the people of God, grace for every experience in life.

Then again there are those who insist that, while the Holy Spirit was operating in the world before Pentecost, nevertheless His presence and His gifts were granted only to exceptional persons, and not to all the people of God. They teach that prophets and priests and kings and other persons who held official positions were anointed by the Spirit for their special tasks, but that, on the Day of Pentecost and ever since, the gifts of the Spirit "have been granted to all believers without distinction as to age or sex or rank or class." The latter statement is indeed true. There is no doubt that the

Holy Spirit today is an abiding presence with every believer; but so He has always been with the people of God. In Old Testament times quite as truly as today He was an abiding presence without any distinction as to age or rank or class. As Dr. Kuyper rightly insists, "To the Holy Spirit all Old Testament believers owed regeneration, sanctification, illumination, comfort." Or, as another writer has insisted, the Old Testament saints could have declared of themselves the truth which we express in the familiar lines:

And every virtue we possess,
And every victory won,
And every thought of holiness,
Are his alone.

It is true that in Old Testament days peculiar gifts were granted to official servants of God, and they were anointed to indicate the grace and power which the Spirit of God would grant for peculiar tasks. Yet this is quite as true today. While the Comforter is present with every believer, yet there are special bestowals of divine grace to meet every specific need.

The mistaken belief, that before Pentecost the gift of the Spirit was exceptional, and since Pentecost has been universal, is based upon a too literal interpretation of the prophecy of Joel quoted by Peter, "I will pour out of my Spirit upon all flesh." In reality, however, on the Day of Pentecost the outpouring of the Spirit was not upon all flesh. It was on that day local and partial. Three thousand were granted the gift; but even in the city of Jerusalem uncounted thousands were unaffected. It is true that a new and mighty "outpouring" had begun, and that this will some day become universal; but what had occasioned the change and why did the fulfillment of the prophecy then begin? In the

light of the words of Joel, what is the meaning of Pentecost?

There are those who find the essence of the Pentecostal gift in the fact that the Holy Spirit has come "to abide" as a permanent presence, while before Pentecost His presence was temporary and might at any time be withdrawn. This mistaken distinction is based on the prayer of David, "Take not thy Holy Spirit from me," and also upon the promise of Christ, "He shall give you another Comforter that he may abide with you forever." In reference to David, however, it must be insisted that he was using a figure of speech, by which he meant to ask that the gracious influences of God's Spirit might not be withdrawn. He had no thought that the Spirit of God would cease to be present with him, or indeed would withdraw from any part of the universe. The Psalmist, on the contrary, expresses his deep conviction that one never can pass beyond the presence and help and care of the divine Spirit, whether he ascends "into heaven" or makes his bed in "sheol" or dwells in the uttermost parts of the sea.

As to the promise made by Christ, that the Spirit would "abide forever," He was not contrasting a past temporary presence of the Holy Spirit before Pentecost with a future abiding presence after Pentecost. Rather He was contrasting His own physical presence, which was about to be withdrawn, with His future abiding spiritual presence which would never cease. It was on the night of His farewell. He was about to leave His sorrowing disciples, so He comforts them with the assurance that while they are to lose for the time His visible presence, His Spirit would abide with them forever. Whether before Pentecost or after, the Spirit of God has been and now is an abiding Presence with the people of God.

Some have thought that before the Day of Pentecost the "gift of the Holy Spirit" was purely arbitrary, and was bestowed upon men regardless of their deeds or characters, while since Pentecost the gift has been conditioned upon obedience and holiness and faith. The usual examples cited in proof are those of Balaam and Samson and Saul. It is probably wiser to regard these cases as exceptional, to note that there were peculiar reasons for the unusual occurrences in the lives of these men, and to believe that in the spiritual as well as in the physical world, God usually acts according to fixed laws, and in all ages, whether before or after Pentecost, spiritual power has been conditioned upon a right relation to God. Even today we are puzzled—sometimes we are encouraged—to see the spiritual work which God accomplishes through very weak and imperfect men. However such exceptions are explained, let us not be deceived, nor imagine that the operations of the Holy Spirit have been arbitrary in any age. Those who would be used by the Spirit of Christ must live in accordance with the will of Christ.

Many have supposed that the Pentecostal manifestations of the Spirit were essentially miraculous, while before Pentecost the Holy Spirit worked in and through natural operations of the human mind. It is wiser to conclude that any miraculous elements of the Pentecostal gift were of its accidents and not of its essence, and that however truly "supernatural" may be the gracious influences of the Holy Spirit in the lives of believers, we are not to expect that His presence with us will result in marvel or prodigy or miracle or "sign."

There are some who have believed that the Pentecostal gift is identical with the resurrection of Christ. In His farewell discourse He spoke of "going away"

and of "coming again," and many feel that these promises were fulfilled in His death and resurrection. It is true that Pentecost was conditioned upon the Resurrection. Pentecost was always dated from Passover. Yet the events of each day were distinct. The Resurrection victory made possible the new manifestation of power, but Pentecost is not Easter.

Then, too, there are those who confuse Pentecost with the return of Christ. It is beyond question that much the same language is employed to describe both events. In John 14 and 16 it is true that Christ does speak of the "coming of the Comforter," as His own "coming." So closely did He identify Himself with the Holy Spirit and with the divine Father that He could say of one who loved Him, "We will come unto him and abide with him." However, we must carefully distinguish between the "coming" of the Holy Spirit and the "second coming of Christ." Pentecost is not the Parousia.

The most common solution of the problem of Pentecost is, that the gift of the Holy Spirit was "partial" before Pentecost, but on that day it was "complete," and that "speaking relatively" and not absolutely the work of the Holy Spirit was then begun. Thus Calvin states: "The Holy Spirit was not yet given, that is, comparatively speaking when comparing the Old Testament with the New. The illustrious and conspicuous gift was still future." Quite true; but why was it "still future"; why was it "partial"; why had the work been "incomplete" so long?

The Evangelist John gives the answer quite clearly; he solves for us the problem of Pentecost quite definitely: "The Spirit was not yet given," that is, in Pentecostal power, "because Jesus was not yet glorified."

When by His death and resurrection and ascension Jesus had been "glorified," then the Holy Spirit could be manifested in the fulness of His power, He could begin a work which opened a new era in the history of the world. No statement could more surprisingly dignify and magnify and exalt the Person and work of Christ than this, namely, that upon His being "glorified" depended the new, fullest manifestation of the Spirit of the eternal God.

Yet this was true; and the explanation of the Pentecostal scenes, given by Peter, was the same as that given by John: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." All power in Heaven and on earth had been given to Christ, and henceforth the work of the Spirit was to be one with the work of the Son. So closely were they to be identified that the Spirit was given new titles; he was called "the Spirit of Jesus," "the Spirit of the Son of God," "the Spirit of Christ." He began to work with a new instrument, namely, the truth concerning our crucified, risen, and ascended Lord. He began to develop the life of believers in a new and more intimate relation to God, namely, that of "sons" in fellowship with a loving Father. This was possible only when redemption had been accomplished and when the Father had been revealed by the Son. "But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying Abba, Father."

Then, too, at Pentecost, the Spirit began to unite

these "sons of God" into a new great brotherhood, the church of Christ, to which all belong who profess their faith in Christ and are led by the Spirit of Christ. For the inauguration of such an epoch-making work, the Day of Pentecost was peculiarly fitted, and the familiar, startling events of the day are full of significance for us. It was an opportune time to begin the witness for Christ, for Pentecost was the most popular feast of the Jewish year, and the city of Jerusalem was thronged with pilgrims from every quarter of the globe; yet how much more truly is every corner of the world open and accessible to the Gospel today.

Pentecost, or the "fiftieth day," was counted from the Sabbath of Passover week; and, true to the symbolism, the cross and the empty tomb must precede the opening skies and the Pentecostal gift.

While the disciples waited in the upper room "there came from heaven a sound as of the rushing of a mighty wind"; and the Heavenly influences of the invisible Spirit today move on our hearts with the power of an unseen, mysterious, mighty force.

"There appeared unto them tongues parting asunder, like as of fire"; there was no fire, but on each believer there rested a luminous tongue, symbolic of the fervent, zealous witness each one of us is expected and may be empowered to bear.

"And they were all filled with the Holy Spirit"; they were brought completely under His control, an experience often repeated in the case of the disciples; an experience which normally and more frequently should be ours.

"They began to speak with other tongues as the Spirit gave them utterance," a picture of the many languages in which the followers of Christ are now privi-

leged to bear witness to the wonderful works of their Lord.

No less surprising than the "gift of tongues" was the sermon of Peter and the consequent conversion of three thousand souls, a story which must encourage us to believe that in spite of our cowardice and our imperfections, under the power of the Spirit of Christ, we can become powerful and persuasive messengers of Christ.

Most astonishing of all was the life of the converts; their joy, their worship, their fellowship, their love, were the truest manifestations of Pentecostal power; and we well may be reminded that "the gift of tongues" and eloquent speech are far inferior to kindness and gentleness and self-control as proofs of being filled with the Spirit of Christ.

What then should be the meaning of Pentecost to us, as followers of Christ and as members of His church?

As Christians we should be reminded by the story of Pentecost that we have with us the presence of the Comforter, a Helper, a Guide, a divine Friend. He is with everyone of us, and upon Him we can depend for every experience in life, whether in service or in suffering or in our endeavors to grow in grace. We can be brought more completely under His power. It is possible for us increasingly to be "filled with the Spirit." The path of such progress lies along the line of prayer, of meditation on the inspired Word, of using the means of grace, and above all else of yielding ourselves obedient to Christ; for, as He declared, it is the very mission and office of the Holy Spirit to glorify our risen and divine Lord.

As members of the church we should recall the fact of that essential unity which now exists; for "by one Spirit we have all been baptized into one body." We

may not agree as to our forms of organization, we may not subscribe to identical creeds. We may not approve of the same forms of worship. However, we are all one in Christ, for there is but "one body," and it is composed of all persons who are loyal to Christ as their divine Master and Lord. We should also remember that if we are seeking to bear witness to Christ we can be assured of the power of Christ according to His promise.

We need to be reminded that, in a true, if in a symbolic, sense, the Day of Pentecost continues still. We are living in that privileged, wondrous day. If we yearn for more spiritual power, if we seek for more fruitfulness in our service, if we long for more loveliness and beauty of character, let us remember that we need not wait for redemption to be accomplished, for Christ to be glorified, for the Spirit to be given. We are not bidden to "tarry in Jerusalem"; that for which the disciples waited has been accomplished. The Day of Pentecost has fully come. The Spirit, by the same mode of operation, using the same truth, is ready through us to manifest Christ in Pentecostal power if we are ready to yield ourselves wholly to Him and to trust and to obey.

The fulfillment of the promise was begun on the Day of Pentecost. The fulfillment of the promise is being continued today. Pentecost has not passed. Wherever the followers of Christ are faithfully and loyally proclaiming the same full Gospel, the same results are being produced. Whenever Christ is presented in all the completeness of His divine Person and His atoning work, then, by His Presence and by the power of His Spirit, men are not only convicted of sin and of righteousness and of judgment, but are converted to faith in Him. Let us prove ourselves fit instruments for His

use, free from pride, free from self-seeking, free from bigotry and bitterness, seeking only the glory of the Lord, and then, whatever our station in life, whether our testimony is that of public speech or the more eloquent witness of a pure life and a loving and generous heart, even through us will be accomplished something of the supreme work now being carried on in the world by the Spirit of Christ, who is identical with the Spirit of God.

PRINCETON, NEW JERSEY.

THE SPIRITUAL VALUE OF THE EPISTLE TO THE HEBREWS

By JOHN McNICOL, Principal of the Toronto Bible College

THE EPISTLE TO THE HEBREWS begins with a note of finality. The majestic march of the opening sentence gives the impression that the writer is deliberately approaching a great theme. A hint of the theme is given in the statement that the Son, in whom God has now finally spoken, "when he had made purification of sins, sat down on the right hand of the Majesty on high." The personal presence of the incarnate Redeemer at the center of the Heavenly world, in the repose of a finished work, is thus brought into view at once.

This transcendent fact dominates the whole book. The great High Priest who has passed through the heavens fills the whole horizon. The eyes of the readers are turned again and again toward the Holy Place where He has entered in and where He sits at the right hand of the throne of God. Christianity, according to this Epistle, faces the unseen and opens the way into that higher world where Christ now is.

In this respect the book occupies an important place in the New Testament. In the preceding Epistles the main emphasis has been upon the presence of Christ in the heart of the believer. It is true that the ascended Christ is also in view, for Paul never loses sight of the Damascus vision. He bids us "seek the things that are above, where Christ is, seated on the right hand of God." But the main burden of his message is "Christ in you, the hope of glory." Paul always has in mind the mys-

tical union created by the Holy Spirit. He interprets the meaning of Pentecost. He unfolds the profound significance of that event which took place on earth when the Spirit of Christ came down to dwell in the midst of His church. The writer of Hebrews, on the other hand, interprets the meaning of the Ascension. He draws aside the veil and discloses the equally profound significance of that event which took place in Heaven when the man Christ Jesus entered in to sit at the right hand of God.

For just as Pentecost has made a change upon earth, so the Ascension has made a change in Heaven. A new world, the world of eternal realities, with the Saviour of men at the heart of it, is now open for us to contemplate; and we may draw near to it in full assurance of faith. In opening this unseen world to our view the Epistle to the Hebrews makes two important contributions to the New Testament exposition of Christianity. It gives us a fuller insight into the secret of the Redeemer's Person, and enlarges our conception of the salvation He has secured for men.

I

Nowhere outside the Gospels is so much made of the manhood of our Lord. It is here that the deepest significance of His incarnation finds anything like an explanation. This is done without in any way obscuring His divine nature. The New Testament contains no more sublime view of the glory of the Saviour than that which is presented in the opening paragraph of this Epistle. He is the effulgence of God's glory and the very image of His substance. This can only mean that Jesus was all that God is. As the impression on the wax answers to the seal, so the incarnate Lord answers to the invisible God.

But in Jesus God has gathered humanity into Himself. This is what the author goes on to explain. What we behold in Jesus is not an individual of the human race who has developed the divine element in man until it has fully flowered out. It is God incorporating Himself in the human race, manifesting Himself through human nature and under human conditions. "Since the children are sharers in flesh and blood, he also himself in like manner partook of the same"; that is, He voluntarily assumed the nature of men and consented to live as men live, subject to the limitations of existence on earth. And this He did for the ultimate purpose of redeeming the race: that He "might deliver all them who through fear of death were all their lifetime subject to bondage" (2:14-15).

The assumption of manhood, however, was but one step in the working out of this redeeming purpose. In Jesus humanity had to be "perfected." It is in this idea that Hebrews makes its chief contribution to our conception of the Person of Christ. "It became him, for whom are all things and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings" (2:10). The manhood which Jesus carried to the cross, and on into glory, was an achievement, wrought out under those conditions which the sin of man had imposed. It was not perfect till the end of His life.

In the single life of Jesus, therefore, we have the true ascent of man. Not the evolution of humanity through long ages, one generation rising upon the attainments of another, but the perfect development of humanity within a single generation, in the span of that one life that stretched from Bethlehem to Calvary. This development and perfection of human nature was

the object set before Him at the beginning. A quotation from the fortieth psalm is used in the tenth chapter as expressing the deliberate purpose of His incarnation: "Wherefore, when he cometh into the world, he saith . . . a body didst thou prepare for me." That was the first step, the actual incarnation, the assumption of manhood. "Then said I, Lo, I am come. . . . to do thy will, O God." That was the task which followed, the perfecting of manhood, the perfect doing of the will of God under earthly conditions and within the limitations of the nature of man. This was the achievement of a lifetime. Though He was a Son, yet He "learned obedience"; that is, He went through the discipline of doing the will of God as a man among men upon earth (5:8).

It was thus He was able to become "the author of eternal salvation" (5:9). When the perfecting of His manhood had been accomplished, then came that voluntary sacrifice which secured the salvation of men. "By which will," says the writer (10:10), that is, by the doing of the will of God throughout the course of a human life, "we have been sanctified through the offering of the body of Jesus Christ once for all." It was by His death as the perfect man that He was to bring to naught him that had the power of death. The ideal which the Creator intended for man had first to be attained before that sacrifice was possible which would avail for redeeming men and bringing them back to God.

This is the main point of the argument in the second chapter. The writer quotes the eighth psalm as prophetic of the high destiny set before man at his creation. The world to come was to be subjected unto him. Then he goes on to say that, while the human race has not yet attained that position, we see One who has attained it.

"We behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man" (2:5-9). It makes no material difference to the author's argument whether we take the crowning of Jesus with glory and honor as preceding the cross so as to qualify Him to taste death for every man, or as following the cross so as to make His tasting death available for every man. In the former case it would most probably refer to His transfiguration, which was the real consummation of His earthly life of perfect obedience, when He stood on the threshold of Heaven and then turned back to go by the way of the cross. In the latter case it would refer of course to His ascension into Heaven, and to His exaltation and glorification there as a man. In either case the central fact remains the same, that Jesus passed through death as the perfect and ideal representative of the human race.

Having made this point the writer moves on to his main theme, namely, that, having perfected man's nature in His own Person on earth, He has become in His own Person the perfect representative of man in Heaven, "a merciful and faithful high priest in things pertaining to God" (2:17). This brings us to the Godward side of the veil that separates the visible from the invisible world, and it is there the Epistle would have us contemplate Jesus. He was once a man among men on earth; He is now a man before God in Heaven; and from the position He occupies there He is able to reach a helping hand to His brethren on this side of the veil.

This position in Heaven Jesus occupies by virtue of His death. The Epistle insists on this again and again. The Resurrection as a separate step between the cross

and the Ascension is not once referred to and is never in view. The cross alone is regarded as the way by which our Lord withdrew from earth into the Heavenly world. The whole Epistle is saturated with the thought of His death; and His death is looked upon as something absolutely unique. It was "through his own blood" He entered into the Holy Place (9:12). It was "through his own blood" He sanctified His people (13:12). There is an emphasis on "his own" (*διὰ τοῦ ἰδίου αἵματος*). This emphasis is intended not merely to contrast His own offering with the offerings of the Old Testament, but to mark it as in very truth "the sacrifice of himself" (9:26). The death of Jesus was not the common death of all mankind; it was peculiarly His own death. He died, not as an individual member of the human race, not as men die who cannot keep the life they have, but as the ideal and perfect man, on whose manhood death could not pass but by His own consent.

The death of Jesus, then, was voluntary in the absolute sense of the word. It was unconditioned by any necessity beyond the control of His own will. This is what gives it efficacy in making propitiation for sin. By consenting to share the death of men, although under no obligation to die, He bore the sin of men, although Himself without sin. Through the eternal Spirit He offered Himself without blemish unto God. In the mysterious depths of that voluntary sacrifice of His there is something which, while it perpetually baffles the human intellect, brings a strange and ineffable peace to the human heart. By the grace of God He tasted death for every man. He put away human sin by the sacrifice of Himself. In that transaction something was done which constitutes Jesus' right to appear as man in the presence of God. On the other side of the veil is One

who was once dead by His own consent and is now alive in His own right forevermore.

The central part of the Epistle is devoted to an explanation of what Jesus is doing in that Heavenly realm on the Godward side of the cross. "Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man" (8:1-2). The whole explanation is given under the symbols of the Mosaic tabernacle and in terms of the High Priest's work on the Day of Atonement. That old Levitical sanctuary was expressly made, says the writer, to be "a copy and shadow of the heavenly things" (8:5). It was far more than Israel's meeting place for worship. Made after the pattern shown to Moses in the mount, its very structure was planned to represent the Heavenly world in which God dwells. In its courts only the priests could minister; the congregation of Israel stood outside. It was a type and prophecy of the world of eternal realities which the Old Testament worshiper could see only afar off, but could not enter. For him there was no access into the presence of God.

In order to understand the full significance of this part of the Epistle, and to appreciate the full force of the writer's argument, we need to transport ourselves back across the ages to the point of view of the old covenant. We need to stand in imagination with the congregation of Israel at the gate of the tabernacle when the ceremonies of the Day of Atonement are taking place. There we watch the High Priest making propitiation for the sins of the people. We look across the outer court past the altar of sacrifice towards the

curtains of the tent of meeting. Behind those curtains is the Holy Place, the first of the inner courts, and behind that again is the Holy of Holies, the heart of the whole Levitical system, containing the sacred ark of the covenant with the cherubim of glory overshadowing the mercy seat. To the devout Israelite that dark and mysterious chamber, so far beyond his reach, into which no man could go save the High Priest, and he only on this one occasion in all the year, was the dwelling place of God. In solemn silence the congregation waits without while the High Priest ministers within the tabernacle. Having offered the victim in sacrifice at the altar in the outer court, he takes the blood and disappears behind the curtains of the tent. Passing through the first inner court, he enters into the Holy of Holies. There, alone before the sacred symbol of the Divine Presence, with the blood which bears witness to the sacrifice offered without, he makes atonement for the sins of the people. After an interval he reappears to bless the waiting congregation with an assurance of the favor of God.

These were the ceremonies to which the writer refers. They were the consummation of the whole Mosaic system of sacrifice. But they had to be repeated year after year. High priests came and passed away, following one another in the order of Aaron, but none of them could ever abide in that inner sanctuary, or open it for anyone else to enter in. That old Levitical system could never make the Old Testament worshiper "perfect"; it could not bring him into the presence of God. It was all that could be done, however, until the true High Priest arrived. It was a "shadow of the good things to come" (10:1). It looked forward to something He was to accomplish which would open the way to God and bring men into abiding fellowship with Him.

And so we turn to a later day, when a High Priest of a new and higher order, in the power of an endless life, having offered the one perfect and sufficient sacrifice, passed through the heavens into the immediate presence of God with the blood of an eternal covenant. There we behold Him now, in the greater and more perfect tabernacle, not made with hands, where He has entered in once for all, and where He sits at the right hand of the throne of God. From that place of power and dignity, which He has reached by His own merit, He administers for men an atonement that is final and complete, being "able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (7:25).

This is the stupendous truth to which the massive argument of the Epistle has been conducting us, a truth all the more impressive in the light of our advancing scientific knowledge of the world. In the unseen realm behind this vast visible universe, in the secret place of its life and power, where God is, there is a Man who has been tempted in all points like as we are and can be touched with the feeling of our infirmities. It is the glory of Christianity that it presents to the world such a Saviour, that it draws aside the veil and reveals at the center of ultimate reality, not only the Father heart of God, but also the Brother heart of Jesus; not only an infinite and eternal love, but also a comprehending and redeeming sympathy.

II

The Christian system as set forth in the Epistle is in keeping with this exalted conception of the Person of Christ. A Saviour so high and great has accomplished for men what the author calls "so great a salvation" (2:3). Having entered Himself into the presence of

God, He has secured for us a place there too. This is the central thought of the book; this is the essence of that "eternal redemption" which our High Priest has obtained for us (9:12). We have access now "into the holy place"; we may "draw near" unto God (10:19, 22). This is no mere figure of speech for a form of worship; nor is it an empty spiritual ideal. It is an actual Heavenly privilege, as real as the historic transaction upon which it is grounded. For our access to God is always represented as vitally linked with the fact of the cross and the remission of sins. It was "when he had made purification of sins" that Christ entered in and sat down. The way by which we now enter in after Him is "by blood of Jesus, by the way which he dedicated for us." The secret place of the Divine Presence is reached only by those who "draw near unto God through him."

When we draw near to God in this way we enter another world. The sense of another world pervades the Epistle through and through, the sense of a world which is related to this one as the substance to the shadow. It is the world of eternal things over against this fleeting world of temporal things. It is the Heavenly order over against this present earthly order. The function of Christianity is to bring us into this unseen world, and when we come to Christ we find ourselves in the midst of it. It is composed of the courts of Heaven, which Christ has cleansed by His entrance there (9:23) and furnished with the eternal realities. These eternal realities had cast their shadows back over the old dispensation, but the Old Testament saints had not been able to reach them. God had "provided some better thing concerning us, that apart from us they should not be made perfect" (11:40). They could not enjoy the "better thing" till it had been brought into being. But

now in the Christian system all the old shadows have given place to the eternal substance. We, who have received the Gospel of Christ, "are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly of the church of the firstborn whose names are enrolled in heaven" (12:22-23). Thus does Christianity give us the opportunity of identifying ourselves with a new and higher world and building our lives upon true and lasting foundations, foundations that are set in eternity. When we "draw near" we enter the Kingdom of Heaven, "the kingdom that cannot be shaken" (12:28); we have reached the home of the soul.

There is a still further privilege granted to them who enter this new world. They share what the Epistle calls the "rest" of God. This sublime conception of the meaning of salvation is unfolded in the third and fourth chapters of the Epistle. Here again the author finds "a shadow" in the Old Testament, in the rest promised to Israel in the land of Canaan. That rest did not exhaust the promise of God; it was not the end of His purpose. When Joshua led the people into the land it was found that he had not given them the true rest. That lay still farther on; it was the Sabbath rest which God Himself enjoyed, and the conditions for entering it had not yet been realized. When God finished His work of creation He withdrew into His eternal Sabbath, and He has been dwelling there ever since. This cannot mean a state of passivity or a cessation of activity. It is that state of divine bliss and satisfaction which followed the creation of the world, when the Creator proceeded to repose in the perfect enjoyment of His own handiwork. It was God's purpose that men should

share this rest of His, entering into fellowship with Him in the full enjoyment of the creation, of which man himself was the crown. The writer of Hebrews declares that this blissful privilege is now offered to men through Christ; it is part of the Christian system. Those who enter into the divine presence through the High Priest who is there find themselves not only in a new world but also in an atmosphere of perfect peace.

Nothing is more characteristic of the human race than a restless longing for something which seems to correspond with this, but is only vaguely understood, or dimly seen afar off. Man's failure to share in the rest of His Creator has left him restless in the midst of the creation. It is an evidence of the fact that he has fallen short of his true destiny in the world. But in Christianity this vague and restless longing of man's nature has been met. The whole course of revelation bears testimony to this as being one of the essential features of God's redeeming purpose. "My presence shall go with thee, and I will give thee rest," was His promise to Moses at the beginning of Israel's history (Ex. 33:14). "Thou wilt keep him in perfect peace, whose mind is stayed on thee," was the prophet's word in a great crisis in the history of Judah (Isa. 26:3). "Come unto me, . . . and I will give you rest," was our Lord's invitation to the weary, laboring multitudes around Him (Matt. 11:28). "The peace of God, which passeth all understanding," was Paul's definition of the perfect poise of a Christian life (Phil. 4:7). It remained for the author of this book to reach the profound truth, that when we come to Christ and cease from our own works we are brought into such complete harmony with the works of the Creator around us that we pass into the enjoyment of the very rest of God Himself. We repose in the peace that is at the heart of the universe.

This unseen realm where the divine presence and the eternal rest are to be found is apprehended by faith. "Let us draw near in fulness of faith," is the way the writer puts it (10:22). Faith in this Epistle carries a richer content of meaning than in any other part of Scripture. It is more than a general confidence in God, more even than believing the promises of God. It is that attitude of soul which stands face to face with the unseen and gives substance to the things that are there, which counts upon them as more sure and true than if they were apprehended by the senses. It is the conviction that the one reality behind all things is God and that the visible things about us have no true and solid existence in themselves.

This was the essential element in the faith of the Old Testament saints. They looked beyond the physical world. They knew that there were matters of far deeper importance than the possession of Canaan. They sought "a better country, that is, a heavenly." They "looked for the city which hath the foundations, whose builder and maker is God." (11:10, 16.) And yet all these Old Testament believers died without receiving the promise; they only greeted it from afar (11:13). It could not be realized till the redemptive work of Christ had been accomplished. Their faith looked down through the ages towards the true promised land. But now that the High Priest has Himself entered in, our faith may look through the veil and behold "a land that reacheth afar" (Isa. 33:17). For them it lay in the future; for us it lies in the unseen.

The powerful argument which this book presents for the reality of the unseen in the Christian system is needed in every age. Its value did not cease with the early Hebrew Christians to whom it was addressed and who were in danger of turning back to the imposing

ritual of their old material temple. It provides a corrective, not only for materialistic tendencies on the one hand, but also for idealistic tendencies on the other. Christian mysticism finds here its proper balance, without which it inevitably weakens into philosophic pantheism. The indwelling presence of Christ in the heart of the believer is the very secret of Christian life and power; but the secret that is within the heart needs the anchor that is within the veil. The immanent Spirit does His work here because the transcendent Priest does His work there. The inner life and the Heavenly life are one.

The message of this unknown, but clear-sighted, first century Christian leader was never more needed than it is today. One of the deadliest perils of modern Christianity is subjectivism. The subjective attitude, which has invaded the realm of Christian theology and dominates so much of our thinking, has brought in its train a loosening grip of the objective facts on which our faith is founded, and a slow palsy threatens to creep over the activities of the Christian church. No other result was to be expected from such a cause. The nerve centers of Christianity are not in the human mind or the human heart. A subjective approach can never discover them. They lie elsewhere, deep-seated in the unseen verities, where faith alone can find them. All the springs of the Christian church are there. It was men whose faith was set in that direction that "subdued kingdoms, wrought righteousness, obtained promises," and "from weakness were made strong." There is no other way to recover and preserve the secret of spiritual achievement than to follow those heroes of faith, who "endured as seeing him who is invisible."

TORONTO, CANADA.

THE PIVOT OF CHRISTIANITY

By EDMUND K. SIMPSON, M.A.

THE AGE IN WHICH WE LIVE plumes itself on its intensely practical bent. Yet, except in the domain of experimental science, it is curious to note how prone it is to fondle unrealities, how easily it is gulled by volubility or lulled into a state of mental hypnotism by "dreams that wave before the half-shut eye." In one section of our cognitions we can be extremely wide-awake, yet somnambulize in another. It would really seem as if the morbid craze of the period for fiction and the abnormal supply of the commodity it elicits had incapacitated hosts of fairly cultivated minds for the very appreciation of truth. "Christian Scientists" are never tired of informing us that we dwell in a "world of illusions." That statement assuredly applies to themselves and their *castillos en el aire*. We are by no means sure, however, that the average liberal falls far short of the Eddyist "practitioner" in this department. Both display uncommon skill in that variety of sleight of hand which consists in making truth and fiction change places, that is, on paper or under cover of inflated verbiage; for in the realm of actualities, which it is their cue to subordinate to that of assumptions (or, as they prefer to dub them, intuitions) truth tilts, as she has ever tilted, a "champion cased in adamant," proof against all comers. No crest invulnerable as hers! For, in Shakespeare's incisive phrase, "Truth is Truth to the end of the reckoning," let pragmatism subtilize as it will in favor of shams.

Common sense, the idol of the eighteenth century, may almost be termed the opprobrium of the twentieth, save indeed in business affairs, where it cannot well be dispensed with. Elsewhere clever fancies in too many cases usurp its room. Yet in the last analysis objective truth, and not subjective imagination, forms the material of genuine knowledge and the voucher for sound induction. To subvert the lawful empire of fact over theory in the name of scientific thought is to promote, not science, but nescience trading under its name. The futility of Greek philosophy and medieval scholasticism was rightly traced by Bacon to a lavish *a priori* theorizing. To a mere opinionist that imperial proclamation of finality, Christ's "Verily, verily," dwindles to a meaningless expletive; and if he had the courage of his convictions, or rather negations of conviction, the fabric of his vision would forthwith crumble to "such stuff as dreams are made of." Nevertheless all truth wears, like the multiplication table, an unwrinkled brow, and boasts the secret of perpetual youth.

Now the transcendent claims of Christianity have always reposed on the firm basis of the perfect veracity of that "word of life" which it holds forth for world-wide probation. It does not present itself in the guise of a speculative quest after God, nor even a continuous growth of the religious faculty, but as a divine deposit entrusted to certain faithful stewards. Broadly speaking, the "scripture of truth" comprises the history of a fell disease, and of its unique antidote. Albert Barnes used to signalize the presence of antidotes in the vegetable kingdom as a proof of foreseen poisons; and if Christ is the supreme "scope of the Scripture," and Saviourship His peculiar office, it follows at once that there must be a shipwrecked crew adrift on the ocean of time

for Him to save. Only lost sheep can be found, only sick folk be healed, only broken bones be set. Thus, as Coleridge has remarked, in *Aids to Reflection*, Christianity rests on two articles of faith, "the necessity, to wit, and the reality of a Redeemer."

I. CHRIST'S MEDIATORIAL WORK IS ESSENTIAL

The universal prevalence of sin renders a scheme of salvation indispensable; for Goethe was perfectly right when he said that "no man can jump off his own shadow." Deliverance, then, cannot be secured unless "help is laid on One mighty to save," on One who shoulders the incubus of our guilt in order to sever us from our iniquities. No sooner, however, is such a proposition laid down than we come at once into collision with all the fashionable purveyors of creeds molded to suit their own convenience; and their name today is legion. The fact that the theory of evolution lends itself to a vastly more flattering construction of human history accounts for the welcome accorded it in many quarters; for, as John Trapp puts the case, "man is a self-ascribing creature," naturally "high in the instep."

Persons of this aspiring stamp find peculiar satisfaction in viewing the *homo sapiens* of latter-day civilization as a self-made production, a prodigy of progress in course of ascent to an angelic status. Those unsightlier and more discreditable features of his historical past which cannot quite be ignored are treated as phases in the process of his own manufacture, whilst his achievements bulk as the triumphs of a steadily mounting race, bent on planting its flag of victory on the loftiest peaks of achievement discernible within the radius of an ever expanding horizon. Backslidings on the road, scanned through rose-colored lenses, take the hue of regrettable

incidents, not unlike the escapades of a youthful scapegrace, vexatious, to be sure, but offering no permanent obstacle to its resistless forward march and inherently upward tendency. The theory is no new invention. There have always been those who have held that, as John Foster says, "Mankind is to effect its own apotheosis by the hopeful process of exhausting its corruptions." The new element in the situation is this, that whereas it used to be tendered to our notice as the bantling of Deism or Pantheism, immemorially at feud with revealed religion, it is now propagated under the auspices of an invertebrate Christianity, servilely obsequious to the fashion of the hour. Yet Dr. Rainy's shrewd remark still holds, that "the doctrine that God made man upright cannot be given up without transforming the scheme of man's relations from end to end."

Meanwhile the question of sin presents itself as a matter of fact, not speculation. True, there lurks in its background the mystery of its permission in this by no means slipshod cosmos. That secret lies buried deeper than ever finite plummet sounded in the fathomless abyss of the divine counsels. But what a shallow view of human nature must that be which can ignore its baleful sway and dire effects, attested by some vestiges of self-reproach in every sinner's breast. A notorious phenomenon surely! People toy nowadays with the fancy of "visitors from Mars," and indulge in whimsical conjectures regarding the impression our world would make on them. We possess, however, no clue to the ethical affinities of the aforesaid Marsians. But we do know something of certain holy intelligences who people the authentic coasts of light; and if the Puritan poet be right when he sings that

Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep,

we may confidently affirm that angelic envoys need cast but one searching glance on our public posters, or construe the contents of but one column in our daily press, or overhear but one brief colloquy in the alleys of our great cities, to convince themselves that they have set foot on a fallen world. For, despite all the congratulatory addresses to ourselves so congenial to the taste of idolators of modernity, the stubborn fact will not budge, that humanity's most prominent characteristic consists in that family entail of moral evil which all our culture can do nothing to efface, and, at least in its more rampant ebullitions, comparatively little to curb. The malignity of humanity's running sore cannot be hid; and the mentor within us insists that sin is not merely a congenital disease, but a misdemeanour for which we stand accountable at the Grand Assize. Alas, that South's witty sarcasm should be so undeniably true, that "sin is the only perpetual motion yet discovered."

Here then we confront the master-problem of our runaway world. Unregenerate lips may join in singing "Nearer, my God, to Thee, nearer to Thee"; yet so long as we continue at war with purity and holiness, the more conclusive language of our lives chants the terrible *Mar-seillaise* of the sons of Belial, 'farther, O God, from Thee, farther from Thee.' And what a jarring note this harsh refrain strikes amid creation's harmonies! "Nowhere else save in man," says Professor Calderwood in his *Moral Philosophy*, "has observation recognized disorder adhering to an entire species. All lower life unfolds in strict accordance with type."

That antinomy between man viewed as creation's heir and as the rashest of all spendthrifts has weighed on serious minds in all generations, and made them feel with Pascal that he is at once the glory and the scandal

of the universe. Imperfect as was Plato's apprehension of human guilt, he has given remarkable expression to the thought in that passage of his *Hippias Major* where he remarks that "*all men do much more evil than good from their youth upwards.*" Seneca has somewhere noted that the only prophecy we can safely utter respecting a newborn babe is that it will inevitably transgress. And every reader of Juvenal remembers how sternly he pronounces the habitual wrongdoer's case incurable: *Quis peccandi finem posuit sibi? Ad mores natura recurrit damnatos, fixa et mutari nescia.*¹ A striking echo this of the wise man's words: "Who can say, I have made my heart clean; I am pure from my sin?"

It is not Christianity, then, that has invented the notion of sinfulness. Conscience gives us our bearings here, though with more or less deflection of its needle. It tells us, with Kant, that sin is "the thing that ought not to be"; but conscience has no panacea to propound, nor can it supply any detergent for past stains. It stands to reason that the lever capable of replacing an aberrant world in its proper orbit must have its fulcrum outside that world. A Higher Power must interpose. If the annals of mankind teach anything, they teach that. Ask even Carlyle why the French Revolutionists' rapturous oaths of liberty and fraternity issued in ghastly bloodshed and misrule, and he has to reply: "Because sin had come into the world, and misery by sin. *Not* federation-rosepink is the colour of this *verkehrte Welt.*" We are not concerned to deny that wisely directed effort can mitigate mortal ills; what we do deny is that it can cure them. The mischief lies too

¹"Who has set a term to his own habit of sinning? Nature returns to the morals she reprobates, with fixed bent incapable of alteration." (Satire xiii, 239-240.)

deeply seated for that. As Dr. John Mason of New York said long ago: "Reformation without regeneration is only an exchange of vices." Hence the first and most crucial inquiry to be addressed to any cult whatsoever that solicits our patronage is the inquiry, how it proposes to deal with sin.

At this point another fact emerges into view, which Jonathan Edwards has expressed in a sentence: "*The character of the soul is determined by the character of its God*"; and, in consequence, the character of its religion likewise. Now it is a painful, yet palpable, fact that in recent years the revealed Deity has been shorn of some of His most essential attributes by the "free and easy" school of theological speculators. The liberal party of our day has obviously lost touch, for example, with the holiness of Jehovah, that expanse of "terrible crystal" which underpaves the throne of the Most High, and fixes an immeasurable distance betwixt the living and true God and the whole horde of false deities. The late Principal Forsyth of Hackney Congregational College, London, went the length of declaring that "the merely fatherly God is not in sufficiently moral earnest; such a view neither descends into hell nor ascends to heaven. A being of unbounded pity would not rise to the height of the Christian Deity, nor be the Father of an infinite grace." (*Cruciality of the Cross*, p. 58.) Those who are whittling away the distinction between God's creed and the Devil's by their frivolous notions of sin need to take this statement to heart.

After all, what is the main pillar of the universe but righteousness, a righteousness that must be upheld at all costs? Because the Lord reigneth, iniquity shall have its mouth stopped. He must be just to Himself; that is imperative; He owes that to His own glory!

And this is one reason why a Gospel of holy love embodied in a holy counsel of peace is resplendent with a "glory that excelleth"; whereas the makeshift that lets indulgence triumph over a dishonored and outraged rectitude shrouds the majesty on high in sudden, palpable night. Surely here we behold a *nodus vindice dignus*, if ever there were such. What more appropriate platform than such an extremity of need as man's plight presents for a transcendent exhibition of grace lit up with unearthly luster; what grander occasion for a display of self-sacrifice too sublime for mortal imagination to have conceived, too stupendous for mortal will or skill to have executed? Shall not His Name be called Wonderful who has achieved single-handed the mighty task of retrieval born of a compassion truly godlike? How shall man be just with God? "a question," says Dr. Lyman Beecher, "to which heaven with all its hosts of stars and suns has sent down no reply; a secret that no breeze has wafted to the listening ear, no breath of morning whispered, no smile of beauty interpreted." That question is answered here or nowhere.

II. CHRIST'S MEDIATORIAL WORK IS EFFECTUAL

Why should it be deemed either incredible or unavailing? The Modernist ascribes his distaste for it to superior enlightenment; but the offense of the cross has been known ever since its earliest proclamation. How many a Hebrew reader of the roll of the "evangelical prophet" long ago stumbled at his fifty-third chapter! Isaiah foresaw the repugnance it would excite when he cried: "Who hath believed our report?" and subjoined: "We hid as it were our faces from him; he was despised, and we esteemed him not." It was to avoid the offense of a dying Messiah that the latter Rabbiniism invented

the fable of two messiahs, Ben Joseph and Ben David, the conqueror and the victim respectively. And did not the very shadow of the cross, looming athwart the Saviour's pathway, pervert sturdy Peter into a rock of offense in his Master's track?

Ah, there is no such touchstone as this for the detection of the thoughts of many hearts. In its proximity your would-be neutral cannot help unmasking himself. He that is not *with* Immanuel in His wondrous passion, in that momentous hour when, in the language of John Knox, "it behooved Him to *underlie* the punishment due for our transgressions," reveals the fact that he is wittingly or unwittingly against Him. No one can grasp the tremendous implications of the one final sacrifice for sin, or its bearing on his own destiny, without taking sides.

Under which king, bezonian? speak or die! ²

That is the challenge re-echoed through the chambers of every heart brought face to face with Christ and Him crucified.

It speaks volumes for the fidelity of the primitive church that it did not blench from embracing the whole counsel of God in this matter. No severer test of loyalty to the truth could have been exacted than that involved in the proclamation of a religion aspiring to worldwide audience, yet centered in a malefactor's gibbet. In the eyes of Jew and Greek alike infatuation reached its zenith when the apostles nailed their colors to that *arbor infelix*, the established symbol of all that was base and infamous. No message conceivable was likelier to raise the gorge of the ancient world, to provoke its ridicule, to disgust its culture, to sour its milk

² Shakespeare: 2 *Henry IV*, v. 3.

of human kindness into Tacitus' acidulous verdict, "a shocking superstition." Deep indeed must have been the conviction and intensely fervent the love which could brave the avalanche of scorn and contempt set in motion by the preaching of such a "scandal" as the sole hope of a perishing humanity.

In that regard the aspect of things has changed. For the shameful cross, as it appeared in the sight of the cultured or philosophically inclined, became the power of God unto salvation to a vast multitude of sin-sick souls, who discovered in the testimony of Jesus the undoubted specific for their rankling plague. The love-lit eyes of these smitten yet requickened captives of Jesus Christ pierced beneath all the repulsive externals of the mighty tragedy, beneath the semblances of ignominy and defeat, the trappings of woe and weakness occupying the foreground of the scene, which engrossed the attention of the carnal gazer; they looked past that gaping rabble, that ruthless exposure, that passive Innocent; past those visible heavens, mysteriously silent, whence sounded neither voice nor answer to the Sufferer's appealing cry; past the Victim's ghastly pallor and ebbing breath and streaming life-blood; past all the accumulated tokens of the hour and power of darkness lowering like leaden thunder-clouds over that august head, bowed in the dust of death, and that death the shameful death of the cross. For faith possesses not merely eyesight, but *insight within the veil*, and her aquiline vision, rendered grandly keen by the aid of Heavenly eyesalve, reads in that "obedience unto death" the ensigns of a peerless work of propitiation, radiant with a spiritual beauty which casts all other spectacles of moral loveliness into the shade. "Blessed is he whosoever shall not be offended in me," albeit

crucified in weakness. Blessed that keen perception which can decipher the secret of Calvary in the revealing luster of the resurrection morn, flooding the empty sepulcher with a dayspring of boundless significance, and irradiating a Victor raised in deathless power.

Why should it be deemed a thing incredible that the Lamb of God should take the sinner's place and bear the sinner's judgment? One of the laws graven deepest on the tablets of human nature is the principle of representation. It interlaces itself with the very framework of man's history. It accords with the law of his generation, and with the principle of the family, clan, and tribe. The camp, the bar, the senate, the sanctuary, all pay it homage. Without representative institutions society would come to a deadlock. When the great Hebrew lawgiver cried to assembled Israel: "Neither with you only do I make this covenant, *but also with him that is not here with us this day*" (Deut. 29:14), he enunciated the fundamental condition of national existence, whether founded on a written or on an unwritten constitution; for Burke has defined a nation as a "permanent body composed of transitory parts." So closely is representation bound up with nationality that even a revolutionary upheaval cannot effect a total breach with the past. A German Republic cannot shake off the liabilities incurred by preceding rulers. Corporate responsibility in fact demands that, upon the exaction of indemnities or reparations, no member of the community concerned shall be entitled to plead exemption on the ground that he opposed the policy which has entailed such consequences.

In short, no man or class of men "live unto themselves." Monasticism is not a Christian but a clerical invention, a flight from obligation to vegetation; and

therein lies its anti-social stigma. Relationship, interaction, joint as well as personal accountability, there must be in any sound body politic; and the individual citizen cannot escape being affected, for good or evil, by the actions of others, whether they are the delegates of his selection or not. Solidarity shares the scepter of human correlations with heredity.

It is this basal principle of human intercourse that the only wise God has employed for the rescue of our "rebellious house" from the "fruit of its own ways." He tenders us no mere armistice, but a flawless treaty of everlasting peace. "Sin and die," ran the primal edict, and that law is not abrogated, but honored, in this glorious "truce of God." To revoke His own holy statute of unfailing love Godwards and manwards would be, as Robert Hall said, to judge Himself. That cannot be whilst He changeth not. His righteousness is like the great mountains, and can never be diminished to a petty molehill, surmountable at pleasure, negligible without harm. The Lord's veracity, His faithfulness to His word, constitutes the primary axis of creation. If that fails, "chaos comes again." How then shall justice become the sinner's friend? Impunity there cannot be; God can never sink below His own nature in that fashion. Not thus is the issue to be blinked. No light dawns on the tremendous problem except in one direction, through the medium of sponsorship. At the cross, and there alone, the day breaks and the shadows flee away.

The vicarious principle admits of no gainsaying. Men act on it every day; nor could they avoid doing so if they would. Its workings interpenetrate our world. Moreover, man can die for his fellow-man in certain circumstances and within certain limits. But it is likewise

plain that when we are dealing with offenses against Heaven, none can ransom his brother by replacing him; for has he not shortcomings of his own to answer for? If then a Lamb of God's own choice is to fill the gap which no one else can fill, it is manifest that that Lamb, furnished for so transcendent an end, must be "separate from sin," spotless, undefiled, a thrice holy oblation.

But how shall the nature that transgressed bear the penalty, yet abide itself untainted? And how shall the virtue of one offering be such as to suffice for a "common salvation"? In the ineffable mystery of the Trinity Divine wisdom has found an answer to every stipulation of the case. The majestic expedient it has devised challenges the inspection of the moral universe. And well it may; for it comes as near to laying bare the heart of the Eternal as aught that finite minds can grasp. O wonder of wonders! *the travail of our salvation spends itself within the bosom of the Godhead.* Our Heavenly Kinsman draws our nature to His own; and by one comprehensive, conclusive mediation honors the law of righteousness both in its precepts and its sanctions, both as broken and unbroken—a "labour worthy of a God," as Spurgeon exclaims—and makes an end of sin for all who are united to Him by faith, for all who by accepting the gracious terms pledge the Promiser to make them good. Thus our transgressions are blotted out, not by flouting the claims of rectitude, but by fulfilling in the Person of the Son of God, who is also the Son of Man, all that the most inflexible rectitude can require.

Here is an evangel worth treasuring and proclaiming to the ends of the earth. The modern idea of lax forgiveness is very cheap in comparison, involving no intelligible "agony and bloody sweat," no magnanimous outpouring of soul in our stead on the part of our match-

less Hostage. What a cramped, shrivelled, meaningless Calvary it leaves us, an omissible episode, a mediocre detail in our religious conspectus! And what a precarius tender of peace it makes; for being based, not on righteousness, but good nature, there is no guarantee for its duration. It may be recalled as capriciously as it was granted. Not so with the revealed plan of salvation. For that at least constitutes no half-measure, no bare cessation of hostilities. Evangelical pardon is bestowed on specific, unassailable grounds, and linked with a change of heart which secures it against being abused. We cannot put on Christ without putting off the old man, with his affections and lusts. But Modernism's "accommodation" is inherently antinomian, patched up in contempt of the claims of the moral law. 'Let bygones be bygones, and behave yourself for the future'—that is all it amounts to. Yet even human judicatures demand ampler vindication than that. How much more the final Judge of all! In such a jerry-built structure, hurriedly run up on the sandy foundation of paternal indulgence, who can find shelter when the storm is up and the floods are out?

There are illustrious intelligences in the Heavenly hierarchies, conversant with mysteries whose alphabet we could not master. But we have no reason to think that those principalities and powers, with all their lofty endowments, could have solved the enigma of our just redemption. The secret lay beyond their utmost sagacity; it found and left them dumb. The counsel of saving grace bears the signature of a profounder wisdom than theirs. God's own bow gleams in this cloud, flung triumphantly across the sablest of backgrounds. What a foil to what a jewel! O the unsearchable riches of Christ, our Indemnity! It is not our guilty past that

now bars the way of our deliverance; it is not the infirmity of our resolves, or the adverse nature of our surroundings. A provision has been made commensurate with every item in the count against us, and efficacious to dislodge every obstacle in the pathway of our reinstatement in God's sinless family.

What then stands in the culprit's light? Nothing whatever except the great antichrist, self. As long as that usurper of the lordship of our hearts is unthrone, we have no room for their rightful Monarch. Pride keeps us bankrupts if bankrupts we are. We reject the divine lifebuoy because we will not own ourselves unable to swim ashore. God brings near His righteousness, but we cling fast to our own. Such is the insanity engendered by sin that it treads under foot the costliest offer ever broached, though proffered by its Maker and Redeemer in one. Be assured that on this diamond pivot of Christianity the destiny of humanity hangs—and yours among the rest. How shall those escape sentence who deliberately fling back the offer of reconciliation, won at such awful cost, in the face of the princely Giver? And how shall those not be eternally blessed who, whatever their guilty past, in God's accepted time nestle trustingly under the wings of that Son of His love who has forever wedded in His own Person the titles of King of Righteousness and King of Peace?

IPSWICH, ENGLAND.

SPIRITUAL FREEDOM AS PAUL'S THESIS

By E. M. MARTINSON

Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory. (2 Cor. 3:17 f.)

RELIGION is almost synonymous with life, so largely does it enter into the source, support, significance, and supremacy of life. Christianity is almost synonymous with civilization, so largely has it furnished the impulse and power of civilization. Tennyson says, "Better fifty years of Europe than a cycle of Cathay." The reason is that only "where the Spirit of the Lord is, there is liberty." Look about you upon the nations of the earth today, think of the empires of yesterday, and reflect if it is not literally true that *only* "where the Spirit of the Lord is, there is liberty."

It was a Jew, the great Prime Minister of England, Benjamin Disraeli, who in the last generation made this prophecy about our country and our day: "The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, and the time will come, when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee."

The German rationalist Ernest Renan, whose revolutionary *Leben Jesu* unsettled the faith of many, bore this testimony to Christ: "All history is incomprehensible without Him. He created the object and fixed the starting point of the future faith of humanity. He is the incomparable man to whom the universal conscience has decreed the title of Son of God, and that with justice. . . . Thou shalt become the cornerstone of humanity so entirely that to tear Thy name from this world would rend it to its foundations."

"Now the Lord *is* the Spirit: and where the Spirit of the Lord is, there is liberty." That is the thesis of the Apostle Paul. That is to say, Where there is a spiritual Lord there must be a spiritual religion; and where there is a spiritual religion there must be religious freedom.

Jesus had said to the woman of Sychar: "God is a Spirit, and they that worship him must worship him in spirit and in truth." She and the Samaritans, as well as the Jews, had tried to make a local deity of God. Jesus expanded their conceptions and made God at once both universal and personal. But just as soon as He enters into this personal relationship with any and every true worshiper all fetters of all religious restraints and constraints are snapped and superseded by the fulness of His indwelling, and there is the blessed freedom of new joy and power. It was a revolutionary thesis. It overthrew all their cherished conceptions of religion. The Word of God had become to them the letter that killeth. But to Paul, in the words of Tennyson,

The Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

To the Jew, his own particular brand of religion was the most permanent thing in the world. The supposed task of the Christ was solely to rivet Judaism upon all mankind. Possibly some of us look upon our favorite beliefs in the same light. Paul knew that Judaism was only transitory. The purpose of the Law was to produce the consciousness of sin, and demonstrate human helplessness. Judaism was a necessary step in the development of the religious consciousness of the race. But, in the words of John Campbell Shairp,

Subtlest thought shall fail and learning falter,
Churches change, forms perish, systems go,
But our human needs, they will not alter,
Christ no after age shall e'er outgrow.

Let us not get the notion that Paul despised Judaism. The glory which shone from the face of Moses when he brought the Law down from Sinai was to Paul typical of the glory which enveloped Judaism. He venerated the great history and nobility of the mother religion. He was fairer to Judaism than the Protestant Reformers were to the Roman Catholic Church from which they separated, or than we have been to the heathen religions that we seek to supplant. We cannot take with us into the new life that which is good and vital in the old unless, like Paul, we value the old fairly for its good works' sake. Above all, let us not get the notion that, because Judaism and some other -isms are transitory, there is nothing fixed or permanent in religion. Paul preached a religion of life instead of a religion of law. The letter killeth; the spirit maketh alive. Paul preached Him whom "no after age shall e'er outgrow."

Judaism inadequate. The Jew regarded himself as

the sole custodian of divine revelation. But to Paul there was a veil spread over the Old Testament, and over the minds of the Jews, like the veil with which Moses darkened the radiance of his countenance. It was a veil which darkened their understanding and made them the blind leaders of the blind. They used the key of knowledge for locking up the truth instead of unlocking it. In their anxiety to enforce every jot and tittle of the Law they were frustrating its very spirit and essence.

Walter Rauschenbusch declared in an address: "What more terrible judgment can be leveled against any institution than this, that it undoes what it is set to do? If a system of national economics makes living dear instead of cheap and keeps ten millions of people underfed in the midst of plenty; if schools render pupils incapable of mental concentration and indifferent to intellectual ideals; if the state, instead of being the great protector of the weak, becomes the organ of oppression; if the law, instead of getting justice done, frustrates justice and fortifies inherited injustice; and if religion, instead of revealing God, obscures His will and love and keeps men from a clear experience of their heavenly Father—what greater condemnation is there? Yet that is the indictment brought by both Jesus and Paul against the religious system in which they were trained."

The Jew regarded himself as the model of orthodoxy and correct thinking. But right here Paul found his initial protest against him. The authority of the Law hemmed in the Jewish thinker at every step in his intellectual processes. This point and that point were fixed by law, and no man must transgress. Under such conditions no free stride was possible. Only a free mind can think in straight lines. Repulsed by external authorities the mind becomes both timid and tortuous.

It may still manage to get some exercise by the subtlety of dialectics, but it lacks incisiveness, originality, creative power.

Christianity's contrast. In Paul's judgment Christianity furnishes an overwhelming contrast to all these characteristics of Judaism. In Christianity he finds nothing transitory, but a splendid consummation of God's eternal purposes. In Christianity the aim is not condemnation, but redemption. In Christianity there is a great personal emancipation. Paul had experienced it for himself. The veil had dropped from his eyes. It disappears whenever any man turns to the Lord. Paul had an overpowering sensation of spiritual freedom. He was no longer under the Law and its restraints, but under the Lord and His leading. Instead of the external authority which had left him limp and powerless there was an internal authority most delightful, persuasive, uplifting, ennobling. The Law had stood over him saying, "Thou shalt" and "Thou shalt not"; the Spirit dwelt within him saying, "I ought" and "I can." The symbol of the Law was a fence; that of the Spirit a pair of wings. The indwelling, liberating Spirit gives a joyful sense of enlargement, and leaps with inspired swiftness of vision to larger and truer conceptions of life and of God. For God is great, and His truth is large, and the power of growth in it is endless.

Paul loved this new freedom, not because it gave him a chance to do and think as he pleased, but because he found that it made his mental processes moral. He speaks of the "confidence" and "boldness" which he is now able to enjoy. He is not like those who "deal craftily" and "twist the word of God"; he can lay down

a straight proposition of truth and leave it to commend itself to the moral insight of every man. He has become free, and thereby honest.

And Paul found in Christianity the power of spiritual transfiguration. It was when he could gaze with unveiled face into the glory of the Lord and contemplate His truth freely, that he experienced the transforming power of God and found himself being assimilated into the same image, from glory to glory. And this golden sunlight of truth, into which Paul was now gazing with unveiled face, was not an abstract body of ideas, but a living Person. It was a divine personal power that was living in him and groaning within him in deeper, inarticulate prayer experiences. It was so absorbing the Paul life into the Christ life that Paul at times felt that it was no longer Paul who lived, but Christ in him.

Paul's real greatness. The greatest thing about Paul himself was not his formulation of a doctrine of redemption by which Christianity could shed the narrowing obligations of Judaism and become a world wide religion, nor that he was the great missionary pioneer and the model of missionary enthusiasm for all the earth and all the ages; but it was that Paul had experienced the living God through the living Christ, and was transformed and transfigured by the light and power of that inner life. Paul had become that great miracle in human life, a religious personality. When he rapturously tells about that new life within him his words throb and quiver and break down under the weight and power of his experiences. A man who has received that tongue of fire can reach over centuries and lay his hand upon some other man and communicate the same divine fire to him.

In particular, how does Paul attain this freedom of spiritual religion? Browning's Paracelsus exclaims:

The labors and precepts of old time,
I have not lightly disesteemed. But, friends,
Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fullness.

How did Paul attain that center? How is any man emancipated? Remember Paul's thesis, that a spiritual Lord develops a spiritual religion, which makes for religious freedom. But how? The beginning of the next sentence reveals the very first step—"But we all, with unveiled face." The veil is withdrawn from our understanding by the regeneration which brings illumination. Paul had that veil removed when he met and surrendered to the risen Lord, on his way to Damascus. A great light dawned upon his soul, and the persecutor immediately became the apostle. In that soul-shaking interview with the Lord Saul the Jew became Paul the Christian. Christ was no longer an external object, but an inner presence and power. Paul was made a new creature in Christ Jesus. Henceforth he saw things in their true and eternal perspective. Jesus Himself declared to Nicodemus that no man can ever even see the Kingdom of God until there has burst upon his soul the illumination of regeneration.

Paul attains by the illumination which begets adoration. "Beholding as in a mirror the *glory* of the Lord." Paul could not have called the Lord glorious before his conversion. It was the removal of the veil, the illumination which came to him in regeneration, that led him to this adoration. Christ now seemed to him infinitely glorious and desirable.

O Jesus, Thou the glory art
Of angel worlds above;
Thy name is music to my heart,
Enchanting it with love.

Paul attains by the adoration which makes for transformation. "But we . . . are transformed into the same image." We grow like that which we love. We rise to the heights that we reverence. We are assimilated to our admirations. You recall how the man who admired the great stone face grew like it. And finally Paul attains by the transformation which ends in final glorification, from one glory to a higher glory of divine likeness to our divine Lord.

MARION, INDIANA.

THE RUSSIAN APOSTASY

By P. WHITWELL WILSON

IN ANY ESTIMATE of the peace and progress of mankind the mentality of Russia must always be a prime factor. The Federation of Soviets which constitutes the Russian Republic occupies one-seventh of the land on this planet and includes one-twelfth of the human race. On the European side the frontier of this vast sovereignty extends from the ice fields of the Arctic to the shores of the Black Sea and touches no fewer than eight independent states, most of them small in both area and population and, therefore, the more conscious of so powerful a neighbor. In Asia the border of Russia reaches from the slopes of Mount Ararat through the Middle East and past the Indian Himalayas to the confines of China, Korea, and Japan. Nowhere else in the world is there to be found a sovereign territory at once so enormous in extent and so continuous in its solidarity.

Under the shock of war the czardom collapsed and Russia was plunged into revolution. Today Russia has emerged from actual chaos, and the Soviet Republic is in the saddle. For this reason a number of countries, Great Britain, France, and Germany among them, have recognized the Republic, but admittedly with misgivings. The United States steadily withholds such recognition.

Concerning the attitude of the Soviet Republic toward religion it is impossible for the churches to be indifferent. With the economics of Communism, to which

there has been such grave objection, we are not concerned. The love of Christ is not limited by any economic boundary. It was for the whole world, barbarian, Scythian, bond, and free, that He died, and He whose redemption united at once the slave and the owner of slaves is Saviour also of the Socialist as well as the capitalist. The Russian question is not one of politics merely. Here is a challenge to the deepest instincts, the noblest aspirations of the race. An apostasy, unprecedented in the magnitude of its range and influence, has been declared and is under enforcement. Clearly, it is a phenomenon to which there should be devoted, not only indignation however justified by the facts such indignation may be, but a careful understanding of the historic background and of the reply to be made by the followers of our Lord.

In his Epistle to the Colossians St. Paul uses the name "Scythian." That name signified an inhabitant of the region which is now known as Great (or central) Russia. To the Roman this territory was "barbarian"—a vast beyond, in which uncultured tribes spoke a language that was "bar-bar" to the civilized ear. That the Apostle should have claimed this wild and scarcely discovered continent for Christ is a demonstration of his faith in a Gospel offered freely to the whole world.

On those steppes of prehistoric Russia, swept by pitiless winds from the Arctic ice, the life of the migratory Slavs was cursed by cruel custom. At the death of a husband the wife was slain. Babies, if daughters, frequently suffered a similar fate, and only the strong could survive. To the sick and the aged there was shown little mercy. The religion of the people was a gross and comfortless heathenism.

It must be a matter of wonder that the church, with

the call of the Apostle ringing in her ears, should have failed for so many generations to produce the Grenfells who would carry the gift of our Lord to this Labrador of the ancient world. If the legends of Glastonbury are to be believed, England was reached by none other than Joseph of Arimathaea himself. Certainly it was at a very early date that Gaul, the present France, heard the Gospel. But it was not until the ninth century that the church began to make an impression on Russia, and this late entrance of the missionary into a difficult field is a fact essential to a due appreciation of what has happened since. It meant that the church of an earlier day, like the church of the twentieth century, wasted on dialectic, on ceremonial, even on architecture, much of the energy which should have been devoted to carrying out the command of our Lord that the Gospel be preached to every creature. It meant that the Gospel, when it did reach Russia, was complicated by the accretions of doctrine and of ceremonial which had been adopted in the still undivided Catholic Church. It was Christ, but Christ thus obscured, who was offered to, and ultimately accepted by, Russia.

To the patron saints of the Russian Church we must not deny our tribute. They may have seen Christ through a glass darkly, but to the Christ so seen they were loyal. It was in the Pauline city of Thessalonica that Cyril and his elder brother Methodius were born and bred. Their family enjoyed an excellent social position, and it was this comfort and this dignity that the brothers surrendered when they became monks and missionaries. Methodius reached Moravia, to the north, and to the south Cyril labored in the region of Kherson on the shores of the Black Sea. While it cannot be said that either of the brothers penetrated into the heart of

Russia, they went, as it were, "over the top," so reaching the outskirts of the barbarous beyond. In the landscape of Christendom Russia ceased to be below the horizon and it was the "Cyrillic" adaptation of the Greek characters that became the Russian alphabet.

In the tenth century the capital of what became the czardom was Kiev. In that rough court was a ruler, King Igor I. In respect of his aggressions, we need only quote the complaint of the Drevlians who cried, "He is a wolf. He has stolen our sheep one by one, and he would now rob us of our entire flock." Driven to desperation, they laid an ambush for Igor and assassinated him. It is instructive to note that the wife of this fierce chieftain has been honored for a thousand years as Russia's royal saint. Queen Olga was a woman of character. Her first act was to inflict on the Drevlians a revenge for the death of her husband which surrounded her with a sea of blood. Her second was to proceed from these scenes of duplicity and slaughter and, as a suppliant, to seek admission to the Christian church. That there was something in the icons and incense that appealed to her strong, scheming mind, through contrast with her harsh environment, is likely enough. But in her conversion there does not seem to have been a trace of genuine penitence. It was at Constantinople that she insisted on being baptized. The Emperor Constantine Porphyrogenitus himself must stand sponsor at the font. In return for his valuable gifts, she promised furs, wax, and troops, which price of a spectacular piety was later repudiated.

For Christianity in Russia, such a conversion of such a queen was a calamity. The monks laboring among the people were not Protestants but Catholics; but at least they appealed to the individual, and accep-

tance of the faith was a personal decision. But in capturing the throne, the church was itself captured. It became a state church, a department of the political administration, and that which should have been a corrective of secular power became its creature. To the clergy, Peter the Great, with his Western ideas, seemed to be Antichrist. That was what they called him. Yet it was the monster of heresy to whom they had to apply for permission to institute a patriarchate, to which request the answer of Peter was a blow on his chest, with the words, "Patriarch? Here is your patriarch."

As Little Father, the Czar thus stood between the people and the Fatherhood of which the Son of God was the expression. It was in the Name of Christ that the peasant was ordered from his farm and compelled to fight in wars the meaning of which he knew nothing. It was in the Name of Christ that politicians were marched in chains through the snow of Siberia. It was in the Name of Christ that liberty of the press was denied, that education was postponed, and that, against the Jews, there were arranged, and indeed ordered, a series of brutal pogroms. The subordination of the church in Russia to the state has meant that inevitably the Christian faith is held responsible for every sin committed by, or attributed to, the czardom, and millions of Russians today are totally ignorant of what is meant by that faith as it is understood in the evangelical sense.

During his missionary wanderings in Kherson St. Cyril discovered what he believed to be the bones of St. Clement. It was characteristic of his mentality that he, so it is said, carried these bones as a relic with him wherever he went. Everywhere the living Christ was made a partner of the dead saint. Symbolic in its significance, here is evidence of a superstition that, from

Cyril's day to our own day, has clung to the Russian Church. Among the illiterate faithful relics and icons and vestments and incense and crosses and jewels have been the language of the soul, while every village has had its record of miracles attributed to these indirect agencies. To the peasant, living his whole life on a dreary and comfortless plain, the church was more than a place of prayer. It was school; it was college; it was theater; it was library; it was a kind of collective salon. The color, the lights, the fragrance, the pictures, the resonant music, the mystery—together they offered the one touch of vivid contrast with the drab routine of daily drudgery. It is not difficult to understand why the Russians have been, and in large numbers still are, devoted to their religion.

The Catholic system, whether it be Roman or Orthodox, offers to the spectator a magnificent exterior. In Russia the duality of czardom and church was, in its day, unsurpassed as a towering edifice, adorned by the glories of an absolute autocracy and broad based on the no less absolute beliefs of a worshipful people. Any one surveying this structure would have said—as many did say—that, in strength as in splendor, there is nothing in the evangelical churches with which to compare it. Russia seemed to be the final and impregnable stronghold of spiritual authority, supported by all the forces of the secular society.

But in the Russia of the early twentieth century, as in the France of the later eighteenth, it has been made only too plain that a faith embodied in a system is like a building in danger of fire from its own scaffolding. In one country as in the other the church could not be allied with the crown without sharing the fortunes of the crown; the revolutionary against one institution had to

be an apostate against the other; and the political reformer was driven into the anticlerical camp.

In the English speaking world the Reformation was effective. As a sequel to it there has been, doubtless, an unreasonable tendency to schisms in the church. But a threefold cord is not quickly broken, and the very multiplicity of these "unhappy divisions" has contributed strength to the fiber of the Christian faith. A Catholic who is disturbed over the infallibility of the Pope may join a Protestant church where the worship of Christ does not involve an acceptance of that recent dogma. Also, if we may be permitted to put the reverse case, an Episcopalian whose sense of logic is upset by the Elizabethan compromise in the Anglican Church, may find refuge in Rome. Neither Luther nor Newman need become a Bradlaugh.

Far different is it in countries where the Reformation created no such tradition. In France the Reformation was suppressed. In Russia, lying outside the European system, there was no Reformation. The monarchies of both countries thus denied the elemental rights of conscience. It is true that the czardom was unstained by any single crime equal in turpitude to the massacre of St. Bartholomew's Eve. But the policy of suppression enforced on France by King Louis XIV, when he revoked the Edict of Nantes, was a precedent for much that occurred in Russia under the czars, and while the Stundists and other dissenters maintained a pure personal piety and simple Scriptural worship their numbers were comparatively few.

In England the soul of a Wilberforce flamed forth against a great wrong. But, at the altar, no man knelt more frequently. In France, however, a Voltaire and in Russia a Tolstoy found themselves in spiritual exile.

The mere fact that they were anticlerical meant that they were treated as anti-Christian. Inevitably they came to judge of Christianity by the dominant church which claimed to be the sole organ of Christianity. What to-day does the militant Bolshevik in Russia know, let us say, of a Friends' Meeting House or a Methodist Sunday School or the rescue work of the Salvation Army or a missionary hospital in India? The answer is that, of these expressions of Christianity, he—like some people nearer home—knows nothing.

It is out of this background that a loyal Russia has emerged in a paroxysm of revolt against the czardom, the capitalist system, and "bourgeois" philosophy; that a Holy Russia is subject to an organized and persistent attempt to obliterate the very name of God. It was in the year 1905 that the Russian Revolution was first attempted. A second and successful revolution was achieved in the year 1917. These are dates that suggest a warning comment on the pact of peace associated with the name of Mr. Kellogg. For the earlier upheaval in Russia was due to the news of defeat by Japan. The later upheaval was the result of a prolonged hammering of Russian armies by Germany. Taken as a whole, therefore, the revolution is one of the penalties, and by no means the least grave of them, which mankind has to pay for the international sin of war. Tolstoy and the late Czar would not have agreed on many matters, but here at least, they were at one. The writer with his novels and the ruler with his appeals for disarmament realized that the nation was being maddened by militarism.

At the outset, the revolution was not wholly irreligious. In 1905 it was a priest called Gapon who led a parade of workers in St. Petersburg on deputation to

the Czar. Those workers carried the icons of the church. They sang the hymns of the church. But the Czar was not there to receive them, and the troops fired at once on the icons and the crowds that carried them. A thousand unarmed men were killed. It was a fatal gesture of defiance by the reactionaries to the demand for reform. Whatever had to be the method of receiving the parade, this method was insanity; nor could any blunder have been better calculated to destroy the faith of the laboring classes in the religion of our Lord Jesus Christ. A dozen years later Russia had installed the Soviet Republic.

Like the United States, the Republic announced a written constitution, and it was signed by Lenin and Trotsky, among others. A section consisting of thirteen paragraphs deals with religion, and it is, we think, essential that these enactments as a whole should be studied verbatim:

1. The church is separated from the state.

2. Within the limits of the Republic, it is prohibited to pass any local laws or regulations which would restrict or limit the freedom of conscience or establish any kind of privileges or advantages on the ground of the religious affiliations of citizens.

3. Every citizen may profess any religion or none at all. Any legal disabilities connected with the profession of any religion or none are abolished.

Note: From all official acts any indication of the religious affiliation or non-affiliation of citizens is to be omitted.

4. The proceedings of state and other public legal institutions are not to be accompanied by any religious customs or ceremonies.

5. The free observance of religious customs is guaranteed in so far as the same do not disturb the public order and are not accompanied by attempts upon the rights of the citizens of the Soviet Republic. The local authorities have the right to take all necessary measures for the preservation, in such cases, of public order and security.

6. No one may decline to perform his civil duties, giving as a reason his religious views. Exemptions from this law, conditioned upon the substitution of one civil duty for another, are permitted by decision of the people's court in each individual case.

7. Religious or judicial oaths are abolished. In necessary cases a solemn promise only is given.

8. Acts of a civil nature are performed exclusively by civil authorities, such as the departments of registration of marriages and births.

9. The school is separated from the church. The teaching of religious doctrines in all state and public, as well as in private, educational institutions in which general subjects are taught, is forbidden. Citizens may teach and study religion privately.

10. All church and religious societies are subject to the general regulations governing private associations and unions, and do not enjoy any privileges or subsidies either from the state or from its local autonomous and self-governing institutions.

11. Compulsory collection of payments and assessments for the benefit of church or religious societies, or as a means of compulsion or punishment of their co-members on the part of these societies, is not allowed.

12. No church or religious society has the right to own property. They have no rights of a juridical person.

13. All the properties of the existing church and religious societies in Russia are declared national property. Buildings and articles specially designated for religious services are, by special decisions of the local or central authorities, given for free use by corresponding religious societies.

In this document, there are a number of phrases which, taken at their face value, suggest a liberality of outlook describable as American or English. Clearly there are points where it appears to correspond to constitutional principles in force in this country, in the British Dominions, and elsewhere. "The church," we read, "is separated from the state." That is disestablishment, and disestablishment was applied to Ireland

by so good a churchman as Gladstone, and to Wales by so good a Nonconformist as Lloyd George. It was the principle adopted by Washington himself. The assertion of freedom of conscience, the removal of religious disabilities, and civil registration of marriages and births are also measures familiar enough in the English speaking world. The substitution of a legal promise for an oath has always been advocated by the Friends as obedience to our Lord's command in the Sermon on the Mount, and the right of making such affirmation is now conceded in countries other than Russia. If, indeed, these rights had been assured to the citizen of the England of 1620 the good ship Mayflower would have sailed with other passengers than the Pilgrim Fathers.

But the Soviet Constitution, however excellent certain of the provisions may look on paper, has to be read with two reservations in the mind: First, how is the document interpreted and administered? And second, how does it appear when read as a whole?

In the United States, such interpretation and administration is subject to the Supreme Court, wholly independent of the executive department of government on the one hand or the legislative department on the other. In Russia there is no such authority. The Revolutionary Tribunal is an engine of the Central Executive. It acts according to the "dictates of the revolutionary conscience." There was also set up a special Revolutionary Tribunal which was entrusted with the "jurisdiction of crimes and offences against the people committed by means of the press." By this phrase is meant "any false or perverted reports and information about events of public life, in so far as they constitute an attempt upon the rights and interests of the revolutionary people." The Soviet Republic in this

way assumes the role of judge respecting the church and of censor of all books and newspapers.

In France the leadership of the Revolution passed from the Girondists, with their comparative moderation, to the Jacobins, whose only conception of authority was a reign of terror. That situation, it must not be forgotten, was inflamed by the fact that the frontiers of France were actively assailed by foreign and monarchical armies. It was a situation describable as a temporary phase of national delirium. In Russia, under a similar pressure, the Revolution passed from Kerensky and the Mensheviks to the extreme left wing of Bolshevism, led by Lenin.

But today there is no threat against Russia. If she remains outside the League of Nations it is by her own decision. The exiled royalists are scattered, and if ever they return to power it will not be because of their own efforts but merely because the Soviet Republic will have made itself impossible to the Russian people. Supported by the Red Army and entrenched in the Kremlin, the Communists can plead none of that excuse for terrorism which has mitigated the judgment of history on the excesses of the convention in Paris. The upheaval in St. Petersburg—then Petrograd, now Leningrad—occurred thirteen years ago, and thirteen years after the fall of the Bastille France was an empire. What the world has to face, then, is not a Russia in the high fever of revolt against wrong, but a system in Russia which, in cold blood, is seeking to establish a permanent despotism of irreligion for its own sake.

The Communist conception of tolerance is illustrated by the startling fact that even Trotsky, broken on the wheel as was Danton, has now to live in exile. One by one American Communists visiting Russia have

discovered to their cost that, however orthodox their opinions may have been at a distance, they themselves became ciphers at Moscow, the Mecca of their faith. In the case of a Christian, a Jew or a Moslem who persists in his religious affiliation the disability always latent in Russian citizenship is made absolute. It is not that he is suspected merely. He is condemned. The tenets of Communism exclude religion. A professor of religion is excluded, therefore, from the Communist Party. It is from the Communist Party that the Soviet Republic derives its authority. Hence it follows that the believer in God, whether Christian, Jew or Moslem, is automatically placed under what Africa would call a color bar. He is denied all right and opportunity to influence the public policy of the government to which he has to submit.

It is quite true that at several periods in ecclesiastical history there have been excesses perpetrated against religion, which, at first sight, recall what has been happening in Russia. In the fourth century there were the iconoclasts, sweeping over Asia Minor, and during the Reformation the monasteries were closed. Indeed, the churches were stripped of many and valuable ornaments. Sir Walter Scott has described the gross irreverence of grotesque rioters who broke into the cloister and with outrageous jests, played "the Abbot of Unreason," out of which scenes monasticism emerged as a ruin of picturesque masonry—Tintern, Fountains Abbey, and the rest.

But between all these precedents and what is happening in Russia there is a distinction to be drawn. The iconoclastic and the Protestant movements, however violent, were not movements to destroy religion but to simplify religion. Ornaments were not destroyed be-

cause they were religious, but because it was held that they reduced religion to the forms of paganism. An image was not detested as an image, but because it obscured the Christ. The whole point of the Russian apostasy is that it is directed equally against all religions, not Catholic alone, not czarist alone, but against humble dissenters and Jews, who had hoped that the Revolution would bring them freedom from czarist discriminations. The assertion of religious liberty in Russia seems to be sound. But in reality it consists of a fallacy. No laws are to "establish any kind of privileges or advantages on the ground of the religious affiliations of citizens." Just so. But it should have been added that nobody may be deprived of his rights as a citizen by reason of religious affiliations, for this, after all, is the crucial point.

In countries outside Russia laws are sometimes oppressive. But even to oppressive law there is a limit of operation. It is of the very essence of the Communist system, however, that it absorbs all property into the ownership of the state. This means that the entire equipment of religion—churches, schools, monasteries, and the rest—are in effect appropriated by the Communist Party which controls the state. "No church," we read, "or religious society has the right to own property," and it is only "by special decisions of the local or central state authorities," that churches with the sacred objects within them, can enjoy "free use by corresponding religious societies." Such churches "have no rights of a juridical person," and they can be—they frequently are—closed by a stroke of the pen.

The state claims control over the whole of the means of production, distribution, and exchange. Even for food the citizen depends on the state for a ration, conferred on him by a Communist official. It follows that

the Christian, whether of the clergy or the laity, can be deprived at any moment of his subsistence, and against the clergy this grave disability is pressed hard. According to the Bolshevik logic, why not? The clergy are held to be rendering an actual disservice to "the Workmen's and Peasants' Government."

Yet it is incumbent on the sufferers under this regime to display the most absolute acquiescence in their own wretched situation. The slightest protest becomes a "crime" against the Soviet Republic. As a rule that crime is specified as anti-revolutionary activity, and the immemorial right of the citizen to agitate grievances is treated as sedition, for which the offender may disappear into the living death of Arctic torture on the shores of the White Sea. In a land where the real rulers are the secret police, known as the Cheka or OGPU, a Christian, merely because he is a Christian, is listed as a suspect, is debarred from any career in the service of his country, and is placed under a perpetual apprehension of arrest and severe punishment. From the duty of bearing public witness to the Gospel by street preaching or evangelism, familiar in the United States, the Christian is in effect absolutely debarred.

Under the Test Act in Great Britain, under the penal laws against Catholics in Ireland, there was serious persecution for faith. But it was persecution which, however deplorable, was inspired by faith itself. It was not that the state wanted to abolish religion. On the contrary, the state wanted everybody to have what it considered to be the best kind of religion. In Russia, on the other hand, religion is held to be "an opiate of the people," and it is to be suppressed as quickly as possible, like drink or drugs.

The rights of conscience include education, and in

all countries the field of education has to be shared between the nation, the church, and the home. In the United States, as in Russia, the public school, maintained by the taxpayer, "is separated from the church." But here again, the correspondence between the two countries is superficial only. For in the United States, as the Oregon Decision of the Supreme Court has made clear, any private institution, maintained by individuals, may teach religion at any time. On this decision, and the principles underlying it, there rests the constitutional charter of Sunday Schools and of Catholic and other day schools. But in Russia all individual enterprise is supposed to be outlawed. Hence, even in "private educational institutions" furnishing general instruction, the teaching of religion "is forbidden." It is true that "citizens may teach and study religion privately." But that concession must be read in the light of its applications. During the Russian famine the commissars endeavored to prevent grace before meals provided for the children by American and British friends, and recently the sister of a Lord Mayor of London was placed under arrest because she taught the Bible to a group of young people. The aim of the Soviet Republic is to withhold all religion from the rising generation until the formative age has been passed.

But it is not with negatives that Bolshevism rests satisfied. While religion is silenced irreligion has been actively developed by the Godless League. Under the czars the established church was Christian. Under the Soviet the established church is Communist. Instead of theism, there is a training in atheism; for redemption there is substituted a ridicule of redemption; and never in human history hitherto has an organized nation surrendered itself to the orgy of hideous and blasphemous

caricature of the cross of Christ which today reveals the depths of cynical inhumanity surging within the soul of a deluded populace. There is no limit to the callous vulgarity, the ghoulish and insane malice, of these preposterous lampoons.

Under this terrific pressure attendance at church has diminished. Also the Baptists, a very noble and growing element in Russian life, have been under the harrow. The astounding thing is that, despite it all, so many of the people still make a practice of public worship. The bruised reed is not broken nor is the smoking flax quenched. As the church sought to make terms with Peter the Great, so may the church seek in our own day to make terms with the perverted product of education in a religious seminary, Stalin. But faced by a nucleus of Christianity that refuses any surrender, Stalin himself is learning, as Robespierre learned, that there are limits to the lengths to which an attack on faith can be pressed; and, doubtless for foreign consumption, he has issued a moderating proclamation.

The challenge of Communism is a challenge to the church of Christ everywhere. It is a call to deeper consecration and more faithful service. St. Cyril, clinging to the bones of St. Clement, is indeed still abroad on the plains of Russia. Somewhere in France, the Monarchists are concealing their relics of the murdered Czar and his family, awaiting, year after year, a restoration of the dynasty in which these grim memorials would be an object of veneration, suggestive at once of piety, pageantry, and patriotism. On the other hand the frail body of Lenin, embalmed at Moscow, has become a shrine of Communism around which superstitions, such as are alleged against the Russian Church, are developing. Except as a phenomenon, such a rivalry in super-

stitution does not interest the evangelical Christian. What he has to offer is not the dead body either of the Romanoff or of the Romanoff's "red" successor. The evangelical enters their stricken field with the Gospel of a risen and living Christ, to be honored not merely by ceremonial, but by service and sacrifice, to be glorified not merely by jewels around an icon, but by the virtues of love and joy and peace crowning the character, and who, if He be clearly lifted up, will draw all men, even the Communists themselves, unto Himself and the Father of us all.

NEW YORK.

IN THE LAND OF THE PRINCE OF PEACE

By PROFESSOR CHARLES D. MATTHEWS, of Birmingham-Southern College

JUST BEFORE the storm broke in Palestine last summer we were in a Moslem home in Jaffa, twin city with the new Jewish Tel-Aviv. After the stillness of an Oriental night had settled around us, suddenly there came the sound of a band close by. We went out into the sandy streets, to learn that a crowd of Jews, there in the Arab district of the city, were giving a party for a friend. He by their encouragement had just paid for a piece of property an enormous price set by the Arab owner, who had thus tried to forestall purchase by a Jew.

Robed figures emerged from neighboring houses and formed listening groups. A young woman, not an ignorant fanatic, but a cultured graduate of an American school in Syria, exclaimed: "They have taken our best lands! Will they leave nothing for us?" Her husband, a member of the *effendi*, or aristocratic class, a responsible official in the British government, and a graduate of the law school of a noted American university, added with a sigh, "I wish I had more money to invest in lands." Seated in companies these people muttered in undertones, in no pleasant mood. And all this was happening almost beneath the windows of the British commissioner of the Jaffa district.

This is a glimpse of the Arab side of the picture we saw in Palestine. On the way home from Paris a few weeks later we received by radio snatches of disconcerting news. Arrived in New York we read that our worst fears were realized, that in the Wailing Wall inci-

dent a religious match had finally set off the religious and economic and racial explosives we had observed all over the land, slowly prepared by after-war events for an inevitable explosion. Rather, explosions, for, although the strength of British arms quelled the disturbances within a short time, the same thing is likely to happen again, as soon as the tinder is suitably disposed and the present burns have lost their smarting and either one side or the other strikes a match.

The Jewish side of the picture is colored with the brilliant hues of idealism. A national homeland (that ambiguous phrase) in the land of the Hebrew patriarchs, patriots, and kings. A glorious dream. The picture as already painted includes inspiring scenes of seemingly prosperous Jewish colonies on the good lands of the Plain of Sharon and of the Valley of Esdraelon, with homes and schools of the progressive type. But that legend of the Balfour declaration, "national homeland for the Jewish people," is a palimpsest. Through it there appear other obscured words about freedom and independence. What are they? They are the equally binding and sacred promises of the British, during the war, as to fruits of victory for the Arabs if they would assist in driving the Turks from their lands. This is the reason England is getting it from both sides, and will do so as long as the difficult situation is unremedied.

The three factors in this deplorable state of affairs which removes permanent peace so far from the land of the Prince of Peace are these: Political Zionism, Arab nationalism, and British imperialism.

"Political" Zionism is here used purposely, for there is a difference between Zionism and political Zionism. All through the centuries of the *diaspora*, especially when misguided Christian zeal resulted in persecutions

in the lands where they had settled, the Jewish people have longed for a refuge in their former home. But while native Jews have always lived in the Holy Land, movements of colonization did not begin until about the middle of the last century. (See *Zionism and the Jewish Future*, New York: Macmillan. 1916; p. 138.) Through nearly half a century, during which time a number of agricultural colonies of European Jews were founded and philanthropic zeal was shown by Sir Moses Montefiore, Baron Hirsch, and Baron Edmund de Rothschild, the movement had no political character. There were even plans for colonization in other parts of the world than Palestine. But with the leadership of Theodor Herzl (died 1904) in the latter part of the last century, and especially with the Basle conference of 1897, simple Zionism, or "Palestinian" Zionism, took a seat behind "political" Zionism. "The object of Zionism," its leaders at that time said, "is to establish for the Jewish people a publicly and legally assured home in Palestine."

The World War, with Great Britain and France allied against Turkey as associate of Germany, brought the political Zionists an opportunity which they at once used to advantage. This is what happened, beginning in 1914 (quoted from a Zionist Executive report):

During the first months of the war, the foundations were laid of a close understanding with the statesmen who guided the destinies of Great Britain. The time was not yet ripe for any formal assurance of support from the British Government. But an atmosphere was created in which, given favorable political conditions, it was possible to hope that such an assurance might be obtained. The friendly atmosphere was intensified during the following two years, and when Mr. Lloyd George became Prime Minister and Mr. Balfour Foreign Secretary, the seeds sown in 1914 were able to bear fruit.

Dr. Chaim Weizmann was the Jewish leader of all this. The "fruit" was the famous Balfour Declaration, issued November 2, 1917:

His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country.

Now that we have a glimpse of the development of political Zionism, it must be said that a large proportion of Jewish people in Europe and in America are not in sympathy with its political designs; and indeed influential English Jewish leaders sought to keep the word "national" out of the wording when the declaration was in the making between the Zionist Political Committee and the British government. Many other Jews, principally in the Reformed wing of the faith, are attracted by no "back to Palestine" movement of any character, believing that Judaism best fulfills its mission to the world by following its destiny throughout the dispersion. But the political Zionists, who seem to occupy the center of the stage, are proud of the Balfour Declaration and of the statement of Dr. Weizmann to Secretary Lansing at the Peace Conference, that Palestine was to be as Jewish as England is English and America American.

The formation at Zürich, in the summer of 1929, of the Jewish Agency, with the purpose of enlisting co-operation of non-Zionist Jews and giving them equal representation with Zionists in the "Jewish Congress," seems on the surface to have put political Zionism in the background. The primary task, it is now said, is the economic and agricultural development of Palestine, a

task in which all Jews can willingly engage. The new departure, according to Jewish writers, seems to indicate the shifting of the balance of power in the Jewish world to American Jewry, who have always given by far the greatest amounts to the Zionist endeavors. But all this probably means that Zionism, now with a more united front and with greatly enlarged financial resources, will in time come back with an even more pronounced and determined political character.

The next factor in the situation is Arab nationalism, or the desire among the native Moslem and Christian Arabs of Palestine—and Syria, also, for that matter—for autonomous government. This nationalistic spirit was of course fostered by the declared ideals of President Wilson, and has been a part of such movements for self-determination among many smaller peoples since the war. Through the centuries of Turkish domination the Arabs had not forgotten the glorious days of Islamic civilization and how Syria, of which Palestine is by them considered a part, was once the seat of the empire beginning with the rule of Mo'awiah in Damascus. They, too, thought their opportunity had come with the World War. And, confident of promises of independence, noted below, made them by the British and French, they refused to connive in the German scheme of a "holy war" proclaimed by the former Sultan of Turkey, and also toward the close of the war refused a Turkish offer of independence by separate treaty, to fight on toward the freedom promised by the Allies. So to them the Balfour Declaration and the mandate instead of the promised autonomy were as bombshells. In fact, the British government did not consider it expedient to let the declaration be officially published, in the land to which it applied, until 1920.

Through the years of the mandate the Arabs have at times been peaceful, at times restive, and at times in arms. They are still hoping against hope, though yet without an elective government, that they may some day be free—and they are determined never to be ruled by the Jews. Their last “ultimate demand” made to the British government, by the general secretary of the executive committee of the Palestine Arab Congress in 1925, was as follows:

We ultimately demand: The establishment in Palestine of a National Constitutional Government in which the two communities, Arab and Jewish, will be represented in proportion to their numbers as they existed before the War.

The third factor in the Palestine situation is British imperialism. One has only to recall the vital importance to the British Empire of the Suez Canal in the route to India and to remember the restiveness of the Egyptians on the western side of this waterway, to see how England is interested in maintaining the hold she gained during the war in the canal's eastern district, including Sinai and Palestine. If England's position is endangered on one side, she will have the other. The writer heard about a year ago a prominent Jewish judge of New York assure an assembly of Zionists of Britain's continued interest in Palestine for exactly this reason. And now that airplanes and oil play such part in international problems, Palestine is much more important to Great Britain. Palestine, with such a growing port as Haifa, is directly on an air route to India. Furthermore, by the San Remo agreement Britain has obtained vast oil fields in Mosul in Mesopotamia, and is going to lay a very expensive pipe line with a protecting railroad across the desert to pump the oil directly to the tankers in the new port of Haifa.

In the Palestine and Near East Economic Magazine, *Tel Aviv*, March, 1929, Lt.-commander the Hon. J. M. Kenworthy, R.N., M.P., writes as follows:

The oil fields of the vilayet of Mosul have now been proved and will presently be one of the main sources of supply of petroleum for the world. . . . At present the only large supplies of oil available for the British Empire and for the British Navy in territory controlled by British capital and within reasonable distance of Europe are the oil fields of South Persia. Tankers carrying this oil have to proceed through the Persian Gulf, then back through the Red Sea, and through the Suez Canal. It is obvious how much more economical it will be to pipe it straight down to Haifa.

Whether the terms of the Balfour Declaration are carried out or not, Great Britain, with the loyalty of the Arab tribes and their active aid, took Palestine from the Turks—and intends to stay there. The Haifa harbor developments are enough to prove this. Lt.-Commander Kenworthy of the British Navy continues:

Commencement of work on this harbour may be said to reinforce the British Mandate in Palestine and to be an added guarantee that the terms of the Mandate will be carried out with all its implications and that the great project of enabling the Jewish people to re-establish their National Home in Palestine will be helped and assisted in every way. . . . The new harbour at Haifa has to be paid for by money raised on the security of Palestine. . . . I have visited the Bay of Haifa, and examined it as a professional seaman, and can state that the new harbour will be in every way suitable for the largest vessels. . . . The new harbour will have great importance from the commercial and strategical point of view. Haifa will be a naval port and a seaplane base of very great importance. The whole strength of the British Empire, in case of any future trouble, will be behind the defence of Palestine to the North.

The ports and fortifications at Gibraltar, Malta, and Singapore are strategic, without commercial importance, he says, but Haifa will be both strategic and commercial, a great emporium for goods.

Who will wonder then that the political situation of Palestine is a muddle when he sees the counteraction and interaction of these three powerful factors, political Zionism, Arab nationalism, and British imperialism? And how far from possibility of solution does the tangle appear when we recall all the promises and cross promises by which the little land has been traded around.

From July 14, 1915, to the first days of 1916 there was exchanged between Sir Henry MacMahon, then British High Commissioner in Egypt, and the former King Hussein of the Hejaz, acting for the Arabs, official correspondence by which Great Britain pledged herself to support full independence of the Arabs in a large district which definitely included Palestine. The final agreement was couched in these words of Sir Henry:

I have received orders from my Government to inform you that all your demands are accepted, and that all you ask for will be sent. [The last meant supplies and money for the furtherance of the Arab revolt against the Turks, the Arabs now being allies of England.]

In 1916, looking forward to success in the war, Great Britain and France, by the Sykes-Picot agreement (made public only through publication of state secrets by the Russian revolutionists), devoted Syria as a sphere of influence to France, and Palestine to England.

In 1917 was published the Balfour Declaration, by which Great Britain committed herself to the strange, paradoxical task of establishment of a "National Home for the Jewish people in Palestine," without doing anything to "prejudice the civil and religious rights of existing non-Jewish communities in Palestine." Re-

member, the declaration was not made public in Palestine until after the war, when all was safe in British hands.

In 1918, when the Turks sought to make a separate treaty with the Arabs and thus to slow down British operations in that theater of the war, the Arabs chose to rely on British promises of independence rather than on Turkish. King Hussein as a loyal ally communicated the Turkish offers to the British government, and Lord Balfour himself, who had given out the Balfour Declaration in 1917, returned a dispatch which said in part:

His Britannic Majesty's Government, in agreement with the Allied Powers, confirms its previous pledges respecting the recognition of the independence of the Arab countries.

In November, 1918, again, the pledges of the Allies to the Arabs were renewed, or rather were stated in a stronger fashion than ever before. A joint Anglo-French proclamation was made public throughout Syria and Palestine as follows:

The end that France and Great Britain have in pursuing in the East the war unloosed by German ambition is the complete and definite freeing of the peoples so long oppressed by the Turks, and the establishment of national Governments and administrations deriving their authority from the initiative and free choice of the indigenous populations.

In October, 1919, when news of the Balfour Declaration had brought such amazement to the unsuspecting Arabs who had trusted their all to the Allies, the Moslem-Christian Club asked the military governor of Jaffa what it all meant. That British official published for them and for Arab clubs in general in the country, that the Balfour Declaration simply meant that the Jews

should be allowed to come to Palestine in the same way as any other individuals.

Still later, Mr. Winston Churchill declared to an Arab delegation that the Jewish National Home did not mean imposition of Jewish nationality upon the inhabitants of Palestine as a whole, but that the Jewish community must be recognized as being in Palestine "as a right and not on sufferance." This is a direct reversal of the statement of the military governor in Jaffa. It means that if an immigrant Jew comes to England, as is the case of any immigrant coming to any country, he enters on sufferance, but if he comes to Palestine he enters "as a right."

So here we have the whole situation. Palestine is promised to the Arabs, then is taken by Britain as a "sphere of influence," then is promised the Jews as a "National Home," then is promised to the Arabs a second time, then to the Arabs a third time, then is declared simply open for Jewish immigration, then this immigration is stated to be of a strange, new, authoritative character. And finally, of course, Great Britain was given control of Palestine by the Peace Conference, under terms of the mandate, with the Balfour Declaration included in a revised form.

Is not this enough for racial and religious and nationalistic prejudice to operate upon? It is surprising that more clashes have not occurred than the two notable ones of 1920 and 1929 and some lesser instances.

As to the respective claims of the Jews and Arabs to the country, that is a question easy to settle. The Jews have a powerful sentimental claim in the fact that their national life and their religion were developed in Palestine. Countless Christians, sympathetic toward the

Jews from a sense of gratitude for their religious heritage and from shame at their suffering through the centuries of Christian persecution, are blinded by this claim to the rights of all others concerned. But the Arabs have had their home in Palestine for thirteen hundred years, much longer than the Jews ever lived there. Palestine is a sacred land to the Jews. But, since the Arabs revere the characters of the Old and New Testaments, Palestine is a sacred land to them as well, Jerusalem coming after only Mecca itself.

But why discuss further the ownership of Palestine? Great Britain is the latest conqueror of the country, and from all indications is going to keep it in her empire till the next page is turned in the book of history.

And now finally. The future of Palestine seems to depend upon co-operation between the Arabs and the Jews, economically and politically, under the beneficent guidance of a strong power like Great Britain. In that case the Jews cannot hope to rule Palestine as a "Jewish state," and must be willing to be participating citizens of the country under whatever rule, hushing the arrogance of some of their fellows. They cannot hope to import into the little country enough Jews to overcome the predominance of Arab population, still nearly six Arabs to one Jew. The Arabs, on the other hand, need the Jews to give them modern ideas about agriculture and education, in which, however, they have just as good preceptors in the German Templar colonies, whose flourishing communities are confused by some visitors with Jewish settlements. The Jews have bought large areas of the best lands, and are there to stay unless some terrible, uncontrollable wave of Arab war sweeps them out. So the Arabs must be reconciled to them. And if the racial jealousies can be sublimated into pride-

ful, competitive, constructive effort there will be much progress in Palestine.

Christian nations may for two reasons be glad Great Britain is in Palestine: First, without firm control there would break out a struggle between the Arabs and the Jews ending only with the utter vanquishment of one party or the other. Second, Western scholars have their first real opportunity now for the important program of archeological research in Palestine.

BIRMINGHAM, ALABAMA.

THE REVIEW

CURRENT THOUGHT AND ACTIVITY

MANY EXPRESSIONS IN BOOKS AND ARTICLES HAVE AN INDEPENDENT value, quite aside from their relation to the context, and are worth quoting alone. Here are some recent examples of this kind:

"If the church would move up from that *between-state* to Pentecost, nothing could stop it—nothing!"—*E. Stanley Jones in The Christ of Every Road.*

"If a man leaves out his conscience indeed, he will be able, as Dean Church put it, to find many difficulties in the faith once delivered to the Saints."—*The British Weekly.*

"Teaching is a militant crusade to route the hosts of Darkness, and to capture for God the Holy City of the human soul."—*Archibald Rutledge in Scribner's Magazine.*

"Culture may for a season liberate or emancipate itself from religion. But, if it does, its dissolution has begun."—*Professor H. Emil Brunner of the University of Zurich.*

"On the honesty of the riveter's work hang the lives of men; perhaps on the honesty of our work may hang their souls as well."—*Stanley Baldwin, former Premier of Great Britain.*

"It is interesting to notice how readily men and women respond when they find something big enough to make it seem worth all of the trouble."—*Professor D. Elton Trueblood, Guilford College.*

"I met a lot of missionaries—probably more than fifty—and I never found one who was disagreeable."—*Brigadier General Smedley D. Butler, former commander of the American Marines in China.*

"The great humanist controversy has subsided, with few of the congregation and not too many of the preachers know-

ing what it was all about.”—*Henry Seidel Canby in The Saturday Review of Literature.*

“What we tend to forget is that every advance that the individual makes is secured by standing upon the foundations that have been laid by those who went before him.”—*Dr. Beverley D. Tucker, Jr., in The Christian Union Quarterly.*

“Only when we have passed by the Cross, and seen there the results of our self-satisfied, Pharisaic piety, do we pass on to the temple, ready to pray there, not like the Pharisee, but like the Publican.”—*Geoffrey Allen in The Modern Churchman.*

“There are evidences on every hand that the Christian Church just now is at a time of rising spiritual tide; and it is always wise to take advantage of a rising tide.”—*From findings of a group of Methodist laymen met to consider foreign missions.*

“Don’t candidate for anything except the service of God and the opportunity to serve your fellow men. Never be a place hunter. Take the work that comes to you as the work of God.”—*Dr. George Alexander as quoted in The Evangelical Messenger.*

“The proposal that the minister should stick to religion, as propounded, and in its manifest purpose, is absurd. Religion, if it be real and vital, has a fashion of sticking to everything and of invading every department of life.”—*The Congregationalist.*

“To care more and to think more—that is the double duty laid upon us as citizens and still more as Christians. ‘Gird up the loins of your mind,’ said the Apostle—and he knew what he was talking about. To have good intentions is not sufficient.”—*Elliott Dodds in The British Weekly.*

“Another rather convincing proof of the reality of the religious hunger is found in the multitude of books now coming off the press, books dealing with every aspect and phase of religion. The world has never seen anything like it.”—*Frank Durward Adams, Pastor First Universalist Church, Detroit.*

“It is curiously ironical and, I think, extremely pertinent that the original humanists of the Renaissance should have been men of insatiable curiosity whereas this sect of latter-day humanists seem to be chiefly concerned with deciding what they

are going to reject."—*Walter Lippmann in The Saturday Review of Literature.*

"I believe that I understand human nature somewhat, and I am surely telling the truth when I say that in the midst of this change, transition and chaos, the deepest instinct of the human soul is to reach up and get hold of something that does not change, preferably a personality."—*A. Earl Kernahan, Methodist Episcopal minister and evangelist, Washington.*

"The prosperity of any country which is widely shared is a prosperity which is a tremendous protection and safeguard against any kind of political or economic heresy. To share all the good of life with others is not only a principle of the Christian religion, but it is also the policy of enlightened self-interest."—*Dr. H. H. Marlin in The United Presbyterian.*

"To the Apostle, then, the preaching of the Gospel was not merely an attempt to instruct men in the way of life and to present to them a Saviour. Consciousness of God was more immediate than consciousness of men. Whether he secured the interest of his hearers or no, he was assured that One heard his testimony with delight."—*C. F. Hogg in The Bible To-Day.*

"Volumes has been written on the history, or, it may be, the lack of history, of the forming of the Canon. But the devout student may accept revelation as being testimony to its own message, and also to the integrity of its putting together. The divinity which produced it has followed it through its centuries and will deliver it to the ages."—*Bishop H. S. DuBose in The Essentialist.*

MUCH IS BEING SAID IN THESE DAYS ABOUT THE PLACE OF THEOLOGY in thinking and preaching. By theology is here meant the explanation of the Christian faith on its various sides. Just as every thoughtful person has his philosophy of life, so every devout believer must have certain views that justify and explain his faith. There may be "dry theological arguments," but theology itself is not so dry, since it has a perennial fascination for every mind of a serious and inquiring nature. It is a very personal subject, theology, for it offers the answer to those deepest, often secret, questions we ask about God and the future.

The modern exaltation of Jesus as the supreme example only, instead of as Christ the Saviour, has tended to discredit Paul with his emphasis on the cross. Dr. John A. Hutton has devoted to this failure to comprehend the whole Gospel message a strong editorial in *The British Weekly*, under the caption, Jesus or Paul? and opening with the question, "What is wrong with Paul?" This passage, written apparently with the preacher in mind, gives theology its place in both preaching and life:

"The relation of the Christian to Christ is not that of admiration, it is not that of mere friendship. The fundamental relationship is love arising out of a deep sense of gratitude that He has mastered our sin, 'keeps us from falling' in spite of sinful tendencies not yet swept into the controlling power of our sentiment; that He has restored the filial relationship with God, man, and the world, which our sin disturbs and sometimes breaks. Every sentiment has an idea or ideas at its core; indeed, it is the ideas and beliefs that organise the motives, impulses and emotions into a sentiment. Which simply means that our religious sentiment depends on some kind of dogma or faith. A religious man who has no theology is a psychological contradiction, and is probably suffering from spiritual anæmia—a not uncommon affliction. Beliefs, theology, faith are to the soul what the red corpuscles in the blood are to the body. The relationship goes even deeper than love or faith; it involves *loyalty*. Love clings to Christ; faith believes in Christ; but loyalty fuses these in the white heat of urgency and passion. Love may bring a soul to Christ; it is loyalty that gives him the power of going on. Faith may sustain a soul in some dark hour; it is loyalty linked with faith that gives us the victory that overcometh the world. Can Love, Faith, Loyalty be instilled and sustained without the Pauline accent in our preaching?

"There is no short cut to revitalising our churches and our religious life by divorcing theology from our preaching, or by 'dropping the pilot.' Paul has taken the Church through every great revival, through every step forward in Christian experience and Christian thought. And the reason is not far to seek. *Pectus facit theologum*—the heart makes our theology; and everything that is vital in Pauline Christology arose from his spiritual experience of Christ."

WE SEEM TO HAVE NO BASIS, NO UNDERLYING PRINCIPLE, NO central control for things in our generation. Our mental and moral freedom has encouraged such a great range in all our activities that we have come to recognize no limitations, practically, in any field. People who still retain a reverent religious faith are wondering whether the present economic difficulties of the world may not be the beginning of a period of stress and even suffering that shall prove a spiritual blessing by bringing men to realize their dependence on a Power beyond their own. What can bring life back to a more normal religious state? Dr. William Paton, Editor of *The International Review of Missions*, gave this answer a few months ago in an address at Princeton:

“The question for this day is whether or not Christianity can be the organizing center for our new civilization. In the Middle Ages this was so. But any man with his eyes open must admit that our world is largely in chaos. A state of things that has arisen when parts of life, economics, education, science, art, morals, which were bound together and are meant to be together, have somehow got apart, and have become independent realms. Christianity believes that in Christ all things consist, or hold together, for in him we find God and the very meaning of life. In him is the key to the mysteries of life. Believing this, we are burdened with the task of thinking and living, what is meant by saying that Jesus Christ is the way, the truth and the life. This faith, which can bind together all the broken parts of life, won’t be believed because we keep on saying it; it will only be believed because we think and live it out.”

WORKS ALONE WILL NOT SAVE ANY MAN’S SOUL; BUT THEY serve as the very best evidence that his soul has been saved, and as a powerful recommendation of his religion. The importance of Christian living is not given the emphasis that it should have. There is altogether too much truth in the criticism, that there is little difference between the professing Christian and the average worldling of equal intelligence and opportunity.

As the world is now, a real Christian is a distinct individual, belonging indeed to “a peculiar people.” And his very pecu-

liarties should be the best testimonial to the truth of the Gospel. Manufacturers are continually inviting the public to witness a "demonstration" of their products. Christianity, too, can be tremendously advanced in every community by successful demonstrators. As Canon E. S. Woods of England says:

"The Church's biggest contribution is to keep on breeding Christians who will insist on treating things and all material goods in the light of the life of the Spirit and from the point of view of the family life of the children of God; who realize and act on the realization that there is no 'private' spending, that there are social relations for everything that a man is and does, and that a cheerful and beautiful simplicity of life is a beacon light for Christ in the midst of a hard and money-grabbing world. One such Christian is worth a thousand sermons."

THE PROBLEM OF EVIL CONFRONTS EVERY NEW GENERATION OF men, and disturbs each individual. Philosophy has tried to make the best of it; religion has sought to explain it and, what is more important, to enable the heart to endure it until that day when it shall be understood along with all the mysteries of life. But there is one thing in which all thoughtful observers quite generally agree, and that is that suffering—one aspect of evil in the world—does have in it the possibility of strengthened character, provided that it is met as becomes a man. Writing in *The Churchman* upon enforced idleness, Arnold N. Hoath has quoted this brief passage from Canon Streeter's book, *Reality*, to enforce the idea of the constructive element in suffering:

"Few things avail to inspire and re-create the human heart as does the spectacle of crushing misfortune, cheerfully and heroically borne, the unconscious influence which those who act thus exert, is far greater than they or others comprehend. Here is the element of truth in the common talk about the ennobling and purifying power of suffering; but it is not the suffering, but the way it is borne, that ennobles. Pain, not just submitted to but willingly accepted, makes the sufferer socially creative. A man counts in this world to the extent that he has thought and to the extent that he has felt, provided

always that he has thought and felt in the right way. Suffering rightly borne is constructive work. He who has 'borne his bit' has also 'done his bit'; pain conquered is power."

THE SUBJECT OF FUTURE RETRIBUTION IS NOT SO PROMINENT IN sermons or anywhere else just now as it was once. But it is there, in the consciousness of men. The uneasy conscience of the religiously indifferent and defiant is secretly troubled by it, and even the devout mind is disturbed as he contemplates the passing of friends who have lived without faith and died without hope. It may easily be that, upon our more intelligent and less morbidly imaginative age, the old-fashioned sensational and spectacular preaching of hell fire is not calculated to make a deep impression. Still, however outgrown that vivid presentation may or may not be, the broad question, How will the infinitely pure and righteous God finally deal with the sinner taken in his sin? will not down.

The Expository Times is quite far removed from the extreme literal interpretation of Scripture; indeed, it would probably be listed as on the liberal side. Yet it recently took occasion to deal most seriously with the matter of future punishment, in discussing a new symposium on the question, *What is the Real Hell?* whose authors include such writers as Dean Inge, Bishop Welldon, Professor Moffatt, W. E. Orchard, F. W. Norwood, and a number of others not usually found in such company—Warwick Deeping, Annie Besant, Sir Oliver Lodge, and others. The subject can hardly be dead when such a journal devotes the first two and a half pages of one issue to it and in concluding says:

"Whatever the future may have in store, those who believe in God through Christ will look forward to it in the confident assurance that all that is done to us there will be done in justice and in love; the God revealed in Jesus Christ can be trusted to be neither unloving nor unjust.

"But three things must be steadily borne in mind. One is that, on any view of the future, life in this world is of quite incalculable importance. The second is that the belief in God as Father is very far from being identical with the belief that

'He's a Good Fellow, and 'twill all be well.' A God who truly loved us would be quite certain to be much more than a merely good-natured, amiable God. The third is that, if free will is now and continues to be a reality, there can be no demonstrable and irrefragable certainty of final salvation for all; for so long as the conditions of the future state are unknown to us, how could there be any certainty that the soul that rejected the best that it knew in this world would embrace it with rapture in the world to come?"

NOT MANY WOULD DENY THAT THE CHURCH IS EXPERIENCING A season of spiritual poverty, though most of us hope for better days ahead. When there is little or no perceptible difference between the lives of a large proportion of our church members and those of people generally and when large numbers in the church exhibit the greatest vagueness and even surprising ignorance respecting the nature of Christianity, we can hardly think of the church as in a flourishing state.

How has this condition come about? There is a suggestion for a strong sermon, perhaps several, in this answer from the editorial page of *The Evangelical Christian* where the question has been raised, whether the present condition indicates a "blowout" or a "slow leak":

"Spiritual declension on every hand is alarming. Pastors and churches are wondering whatever to do. A thousand things have been tried without result. The ways of the world have been copied. New organizations have been formed. Schemes galore have been launched. Smartness, cleverness and genius have done their best. But these things are getting us nowhere. The permanent spiritual results are still unregistered. Campbell Morgan says, 'It is time that we tried God.'

"This declension is by no means a blow-out. Declension seldom is. Backsliding come gradually. It starts in a slow, subtle way, gathers momentum as it goes, and ends in a bad bump at the bottom of the slide. There is a *walking in the counsel* of the ungodly, followed by the *standing in the way* of sinners, and finally settling down in the seat of the scornful.

"Without doubt, the Prodigal Son had been living in the far country long before his feet took him there. For days and weeks he had been wasting his substance in riotous living

long before his father divided his substance. His dreaming, imaginings and thinking had been all along the line of the voluptuous. The departure from the home was the inevitable outcome of permitting the heart to wander from the things the father wanted him to love and live for. The swine-trough was the goal of it all, the end of the slide. He fain would fill his belly with the husks that the swine enjoyed. Why should he not partake? He had longed for the swine-life and now there was nothing left but swine-food."

LIKE MANY THINGS WORTH WHILE, LEADERSHIP MUST BE PURCHASED at a high price. It is not enough that a man have the requisite high intellectual ability to perceive what should be done, or even that he be vested with the authority to carry out his ideas. He must have patience and persistence and moral courage and moral force; he must, that is, be able to endure wearisome toil, criticism, opposition, ridicule, abuse, and still be able not only to carry on himself, but to enlist and encourage others and instill in them such confidence in himself that they will follow him even in the face of most discouraging conditions.

Merle Crowell has reported, in *The American Magazine*, certain views upon the price of leadership expressed during an interview by Owen D. Young, one of the outstanding leaders of American business and a commanding figure in the adjusting of the refractory reparations problem in Europe. But the qualities involved do not apply in the business world only; we need, for religion, in the ministry and elsewhere, the kind of leadership that Mr. Young had in mind when he made these observations, selected from the conversation referred to:

"The road to leadership is not particularly comfortable. You travel it heavily laden. While the nine-to-five-o'clock worker is lolling at ease you are 'toiling upward through the night.' Forever you are picking up packs that no one would notice if you left them behind. Laboriously you extend your mental frontiers. . . . Any new effort or experience, the psychologists say, wears a new groove in the brain. This is a painful process. And the grooves that lead to the heights are not made between the hours of nine and five. They are burned in by midnight oil."

"Lack of ambition—or lack of a sort of wishful thinking that often passes for ambition—is rather rare. Most men honestly want places of power, but they refuse to believe that the price is so high. The late President Hadley of Yale once said that 'men would not sacrifice the large interests of tomorrow to the small interests of today if they had any clear idea of what was going to happen tomorrow.'

"Even when human beings do apprehend, at least dimly, the real cost of leadership, too often they fail to measure up to the test. It's not that they lack courage of a sort. If they had a big crisis to meet—one on which they knew their whole future would depend—they would meet it with clenched fists and a high heart. But in the little daily demands—the things they can do or duck—it is here they fail. They tell themselves that it doesn't make any great difference; no one will ever notice. So they duck! When a man starts the habit of 'getting out from under,' that's the end of him as far as real progress is concerned. If you see anyone shy away from a task, however small, you may be sure that you can't rely on him to the finish."

"A more real peril—and you find it cropping out frequently—is that of men who seem unable to acquire information 'in the large.' In trying to comprehend a given situation they build up detail after detail—and in the end the details swamp them. They haven't the mental sweep to view the situation as a whole and select the *important* facts.

"Consider a painting. Most of it is detail. But it gets its character from a few big splashes of color. Thus, any given business situation has its few significant splashes of fact. These are what the keen eye appraises. With the really significant facts clearly in sight any problem can be solved if it is bathed in the steady glow of a trained mind.

"The psychological time to make a decision is as soon as the vital facts get into focus. Some people waver and wobble after they know all they need to know. Others jump at conclusions before the returns are in."

ENTHUSIASM IS ONE OF THE THINGS THAT MAKES THE difference between drudgery and delight in one's occupation. In most vocations it is practically impossible to succeed without it. Moreover, if one has no spirit for his work his nervous system suffers a strain that presently tells against health itself.

On the other hand, there is a buoyant effect about enthusiastic interest in one's calling that lifts him over the hard places, makes it easier to think through problems, and adds needed persistence and force.

Teaching is one of those difficult and trying jobs that demand the best in the best men and women. If any vocation calls for the saving virtue of enthusiasm this one does so; but if any pays in the satisfaction of having rendered great service so does this one. And so it is refreshing to have in the words of so experienced and enthusiastic a teacher as Professor Archibald Rutledge of Mercersburg Academy, such an estimate of his profession as in these extracts from an article of his in *Scribner's Magazine*:

"A teacher may be regarded (if he be honestly a teacher and not a burlesque) as an agent of God; for it is his function in life to deal with the most delicate and most perfect material, as far as we know, that God ever created. To work directly for and with people for their mental and spiritual advantage is probably the most fascinating task in all the world; and even if its material rewards were small, its privileges would remain inestimable.

"I say the teacher's task is a great one; for it is no less an undertaking than to make the mind and heart aware of the beauty and majesty of the laws of existence. He has nothing to do with creating either the mind and heart of the student, or the laws of God. But he makes the student conscious of their existence and their power. He may even go beyond the point of merely indicating the laws; he may attempt to reconcile the spirit of Youth to them. A teacher is a rising-bell sounding in the retired hall-ways of the spirit. With the dormant soul he must be incessant, provocative, pitiless; but his work is done when the sleeper awakens. Seldom supplying a student with anything, a teacher simply alarms the student with the consciousness of his own power and possibility."

"The teacher is compelled to associate with the spring-time. He lives in a country of April tears and laughter. Always his contacts are with joyous and buoyant and radiant youth, ignorant mayhap, but full of courage and loyalty to the ancient virtues. In the other walks of life a man grows old with his associates, or with his patients, or with his customers. In teaching, the pathway is always lined with perennials in

full bloom. A teacher has no business growing old; and I know many a teacher of fifty who looks like a youngster—and acts like one too. Is it not fortunate this forced delightful association with the freshness and beauty of young minds and hearts, this lingering (though one's autumn be due) in the incredible gardens of a spiritual springtime?

“Those in great authority in schools and colleges are the overseers of the wilderness of the educational world. One sure method by which they can render that wilderness less defiling for those for whose mental and spiritual welfare they are responsible is assuredly by giving a closer heed to the true dignity and worth of the character of the teachers whose services they engage.”

THE PLACE OF RELIGION IN EDUCATION IS A LIVE ISSUE. JUST how far should a college prescribe Bible study for students of non-Christian faith or of no faith? Is it right to demand a full religious declaration on the part of professors in a church college many of whose students come from other denominations and some of whom belong to none?

Such phases of the question are sometimes perplexing. It is impossible to make one rule for all cases; it would be approved by some institutions and ignored or ridiculed by others. Here is one effort to define a Christian college—not theological seminary—made by William H. Black, and published by *The Baptist*:

“It is not a donation by Christian people, with Christian motives, although that is very important.

“It is not an institution where all the members of the faculty are professing Christians, although that is important.

“It is not an institution that is owned and managed by a Christian denomination, although that is important.

“It is not an institution where chapel services and church attendance are required, although that is important.

“It is not an institution where the Bible is taught as a part of the course of study, although that is important.

“A Christian college is a college that honors the person of Jesus Christ as God and man, as the creator of the world, and its upholder, as its providential guide and redeemer; and that exalts him in all departments of instruction as the key to all knowledge and history.”

HAS YOUTH TODAY LITTLE INTEREST IN GOD AND IN RELIGIOUS matters? A good bit has been assumed by those who talk as though the church had not only utterly lost its hold on young people, but had also no message for them. Conscience has no more disappeared as a normal faculty in this generation than in any other, but in too many cases the church has a diminished power to appeal to it. An evidence of the fact that the Gospel still possesses a powerful attraction for the young is found in this statement by Rev. Joseph Kemp of Auckland, New Zealand, when answering, in *The Evangelical Christian*, the question, Is the Church Decaying?

“A year or two ago my journeyings led me to England, Scotland, Wales, the United States and Canada. In each of these countries I was privileged to minister the Word of God to congregations varying in numbers from the Great Keswick Convention in England to the comparatively small ‘Keswick’ nestling by the Muskoka Lakes in Canada. Here is my experience, that in every one of the conventions I attended young people were predominant. It was said at Keswick that year fully three-fourths of those attending were under 26 years of age. ‘Swanwick’, under the genial chairmanship of Dr. Stuart Holden, could not have been held if young people under 25 were excluded. Gatherings which I attended in Wales were similarly characterized. In the United States I spent several days at Northfield and the place was literally overrun with hundreds of keen, alert, Bible-enquiring young folks. In Canada the same testimony must be given regarding conferences in Hamilton, Toronto and Vancouver. Nothing so profoundly moved me in all my journeyings as this trek of the young people to Christ and the wistful eagerness with which they everywhere were found waiting upon the things of God. On my return to New Zealand I found conditions were the same. The Annual Easter Conventions are attended not by hundreds only, but thousands of young men and young women. I do not say they are all Christians, but I do say they are not lost to the cause of Christ.

“I have recently returned from Bible Conference work in Australia and honesty compels me to say that at the Upwey Convention two-thirds were young folks. Are these not encouraging signs for which we ought to take some account in our estimate of the work of the Church in our day?”

WE HAVE IN OUR DAY AN AMAZING APTITUDE FOR ORGANIZATION, and this has contributed not a little to our material progress. But, like many good things, it can be overworked, and this is being done in the church. The attention of our young people especially is diverted from the church as such, with its great central message of the Gospel, to the functions of various bodies included in it. Writing on our present complicated organizations, in *Church Management*, F. A. Agar gives this bit of personal experience:

"Recently I handled a church where sixty-eight organized groups were found. All had elected officers. Each group had a treasury and regardless of all the others raised the monies they thought they needed to carry on their work. Each of these organized segments of the church made their own program either in connection with the women's, young people's or Bible School departments or regardless of any department. The members of each group were thoroughly sold on their group or groups and resisted any attempt to substitute the plans and purposes of the whole church for those they had made for their part. One of the successful business men of the church board made the remark, 'If only the people in those groups were as completely sold upon the Kingdom of God and the church of Jesus Christ as they are upon their little organizations, then such groups might be of real value for major Christian character-building purposes.'

"The tendency of such organized groups in the average local church now is to weaken the impact of the divine institution and substitute a group program for a program of Christian nurture, sacrifice, and service. Such groups tend to build out of and not into church life."

IT IS EXTREMELY DIFFICULT TO BRING SOME PEOPLE TO REALIZE that great natural and historic processes cannot be hastened by arbitrary means. There is no human fiat that will, for example, bring order out of the Chinese situation at once or within a fixed time. Great forces are at work, and, though painfully slow, they can neither be ignored nor very greatly accelerated. In the matter of church union we have a vast amount of impatient demand that can accomplish nothing solid or perma-

nent, since certain conditions must be met before there can be any fundamental reorganization in the ecclesiastical world.

Hope for the drawing together of true followers of Christ may be found in the fact that there are certain items of belief common to every branch of the church and centering in the Person and work of Christ, upon which all churches agree. The obstacles to unity are really among views that are furthest from the central objects of faith, and here not compromise of principles but sympathetic accommodation to the limitations of human understanding is demanded. All this is involved in these observations taken from a timely article upon Evangelical Catholicity by Dr. J. Scott Lidgett which appeared in *The Contemporary Review*:

"It is of the nature of vital variations and still more of movements of reform in human society that they should attract those who are like-minded, bringing them into intimate relations of thought and endeavour. In the course of such inevitable processes fresh types are developed which, even if they involve negative protests, are yet essentially positive, and in so far as they rest upon the threefold foundation of Fact, Faith, and Fellowship bring aspects and interests of Catholic Truth and life to effective recognition, even at the expense of disproportionate emphasis upon them.

"The excessive restriction of the Roman Church—the authoritarian regulation, which is the mark of its spiritual Romanisation—has within its own borders suppressed or severely limited these processes of vigorous spiritual life. But at what cost! At the cost of taking its starting-point from the period of its own deepest degradation, of including in its intellectual and practical life much that should have been rejected, and of excluding by its anathemas many influences of thought and activity which have not only enriched the general life while Rome has been impoverished, but have set up excessive and needless antagonism between the Church and human progress. This unhappy issue should give a salutary warning to all those who in other Communion may be tempted to adopt a similar policy, even if in attenuated and feebler forms.

"The grave mistake throughout these processes of past history has been that the so-called Catholic and the Protestant Churches have denied their own Catholicity. They have treated

one another, at least officially, as outside the Catholic Unity as a whole. In some cases they have well-nigh lost the sense that there is a Catholic unity or, at the most, have treated it as a 'pattern laid up in heaven.' The only way of Christian Reunion is to treat all those who in St. Paul's phrase 'hold the Head' as being, by reason of that decisive fact, within the Unity of the Catholic Church.

"It follows from all this that the Universal Church under human conditions must needs pass through three successive phases, Homogeneity, Differentiation, and Synthetic gathering together into an Unity, which is completed and enriched, not in spite, but by means of the differentiation which has gone before. The proviso 'under human conditions' will be objected to by Roman Catholics and perhaps by some others. It is the point of the Roman Catholic doctrine that the Church as One, Holy, Catholic and Apostolic, must needs have been supernaturally preserved from such human conditions as involve the differentiation that has taken place. A survey of the historic facts and of the resultant situation shows how ill-founded is the claim and at what tragic cost it is maintained. Apart, however, from such considerations, the dogma appears to be out of harmony with the whole principle of the Incarnation and with the methods of the Divine Spirit. Excessive emphasis, moreover, upon a Divinely guaranteed immunity of the Church from the risks of human conditions carries with it an exaggerated depreciation of these conditions, and insufficient recognition of the meaning of St. Paul's declaration that all things 'hold together' in and for Christ.

"Rigidity is the foe of expanding life. The Catholicity of the Church is to be found, not in imposed organisation, but in unity of origin and unity of end, in the immanent unity of experience and meaning, which organises the process from unity of origin to unity of end. Herein is to be found the very essence of Catholicity, the secret of the means by which differentiation is bound together in a spiritual evolution, which will eventually gather together the several contributions of the differentiated parts into the comprehensive fulfilment of perfected Catholic Unity. This process seems to be indicated in the great saying of St. Paul, 'Till we all attain unto the unity of the faith and knowledge of the Son of God, unto a full-grown Man, unto the measure of the stature of the fulness of Christ' (Eph. iv, 13). The mystical union of Fact, Faith, and Fellowship, which constitutes the Catholic Church, rests upon and is

informed by Christ Central, Christ Redemptive and Spiritual, Christ Sovereign over all the whole of human life.

“The vision of all this is becoming steadily clearer to increasing numbers of people in all Christian Communions. As the vision becomes clearer, the sense of practical calling becomes ever more urgent and constraining. Despite all our differences, there is a fundamental and general unity of faith in the facts of the Gospel, in their interpretation, whether formally credal or not, and in the common consciousness of fellowship with Christ and of access to God through Him. The difficulty lies in giving full effect to that fellowship with one another, the Catholicity of which is immanent, within the more limited fellowships that bind together the several communions. Men have erroneously treated the peculiar intimacy of faith, when held in complete theoretic and practical agreement, as being the only real and the sufficing fellowship of the Christian Church, or Churches. The spiritual task of the present time is to recognise and give full effect to the immanent Catholicity, which is implicit in the fellowship with Christ, which is the vital experience of every part. Till such full recognition is reached and acted upon all-round schemes of Reunion will be artificial and ineffectual. When it is reached, difficulties which appear at present to be insuperable will be overcome, because they will be reduced to their proper proportions, and will lose their rigidity under the vital, and therefore plastic, influences of a common organising faith.”

FACTS ARE TROUBLESOME THINGS, ESPECIALLY WHERE THEY don't get along very well with a favorite theory. The question of church unity has produced quite a bit of theorizing on both sides, and probably as much dogmatizing as is to be found in the most warmly conservative church. Naturally the Canadian venture is still watched with much interest, so that statements and statistics dealing with the progress of the United Church of Canada are scrutinized with care by people who hold decided views, whether for or against such a union. Principal D. L. Ritchie of the United Church Theological College, Montreal, has published in *The Congregational Quarterly*, London, an account of this new ecclesiastical body at the close of its first five years. Without attempting analysis or even comment we give these extracts as coming from an authoritative source:

"Now, after five years, cold statistics handled with a little warm imagination can give some vision of what the United Church has accomplished. Fifty thousand members have been added to the Church; 560 church amalgamations have taken place; 500 churches have become self-supporting; 500 new Sunday Schools have been opened; 1,000 new preaching places have been added. In forty-eight months the Church has raised \$11,711,959 for missions and maintenance, outside of local church expenses—20 per cent more than these Churches ever gave before the Union, and yet it is courageously asking for more, for it requires an additional \$500,000 *per annum* to meet its needs and do the work it has already planned.

"But why pile up general statistics? A few cross-sections of the Church's work will show vividly, better than anything else, what the Church is accomplishing. Take Foreign Missions, for the United Church is essentially missionary. It was the urgency of Missions at home and abroad that constrained the Union. Over the seven seas and round the world her missionary activities extend—to Bermuda and Trinidad; to the Congo in West Africa; to India, China, and Korea; to Japan and home again to the islands of the North Pacific. They stand for churches and preaching stations, schools and colleges, hospitals and universities, through all of which the Church seeks to build up the Kingdom of God, employing hundreds of trained workers to do it at a cost to the home church of \$1,005,000.

"Home Missions are even more extensive, for Canada is a young nation in the making, and through her gates there pour every year tens of thousands of settlers, chiefly from Europe. A glance at the metropolitan city of Montreal will show what Home Missions in Canada mean.

"Apart from her churches for Mohawk Indians and French Protestants, both of which are Canadian, the United Church has in Montreal a Negro Church and a Chinese Church with pastors of their own races; among Europeans, there are Italian, Hungarian, and Syrian Churches, each also with its own pastor; and a Church of All Nations, under a polyglot pastor, where others—Jews, Greeks, Russians, Bulgarians, *etc.*—attend to have their spiritual needs supplied, and receive guidance for citizenship in the land of their adoption."

WHILE SO MUCH IS BEING SAID AND DONE TO BRING ABOUT THE union of the churches, there are not lacking certain doubts as

to its entire desirability. Would the church of Christ be better fitted to do its work in the modern world if all the members were organized into one great body, or is it still an advantage that people of congenial views as to details of faith and temperamentally attracted by the same ecclesiastical forms should function in appropriate groups that are mutually independent but friendly? *The Lutheran* condenses the argument in favor of denominationalism into these short paragraphs:

"Granting that the present situation needs correction and that there are now 'too many churches,' the fact remains that this western continent express vigorous determination to place worship side by side with zeal to develop natural and social resources. If people were stubbornly insistent on regard for minor tenets of the Christian faith, they thereby reduced the sort of indifference to religious practise that was current in Europe to a minimum.

"While Baptists, Methodists, Episcopalians, Presbyterians, Lutherans, and others, insisted that they had to have special provisions for their distinctions, and occasionally competed strenuously with each other, they also fought Satan, sin, and unbelief wherever they found it. They built churches out of the proceeds of cake sales and oyster suppers, but they did not neglect the preaching of the Gospel.

"Denominationalism is not ideal, but it has not been the stumbling-block some zealots for unionism would like to make it appear. We would hesitate a long time before we would agree that the Holy Spirit was opposed to the numerous forms of Christian organization that seem curious to Europeans and to some others who should know better."

FIGURES DO NOT LIE, BUT STATISTICS MAY BE GUILTY OF MAKING wrong impressions. They may be incomplete or their careful analysis may entirely change the significance of some statement. Still, if data are carefully gathered and honestly and intelligently tabulated, we get a fairly correct picture of situations so far as numbers can depict them. The Institute of Social and Religious Research, of 230 Park Avenue, New York, has issued a book of statistics and general information, called *The United States Looks at Its Churches*, and from it *The Watchman-Examiner* has compiled this summary:

"The data has been compiled and analyzed by Dr. C. Luther Fry. Dr. Fry shows that out of every hundred persons more than thirteen years of age, there are today in this country fifty-five church members and that this was exactly the case ten years ago and twenty years ago.

"It is a little surprising that fifty-eight per cent of urban people are church members while only fifty-two per cent of rural people are in that class. There are 223,000 churches in 212 different denominations but twenty-four different bodies include ninety-one per cent of church members. The Protestants have sixty-two per cent of the church membership while the Jews, the Roman Catholics and the other non-Protestants taken together have only thirty-eight per cent of the church members. Eleven Southern States report nine out of ten church members as Protestants. The value of church property has increased enormously in the last decade.

"Protestant Episcopal and Roman Catholic church members are largely urban while Methodists and Baptists are largely rural. In 1906 the pupils in Sunday school were equivalent to forty per cent of the youth population under nineteen years of age. In 1916 this percentage had reached forty-eight per cent. It is now forty-four per cent. Forty-eight per cent of church members are men and fifty-two per cent are women. This means that on an average there are about 100 male members to every 125 female members. Eastern and New England States, with their large foreign-born population, constitute the stronghold of Roman Catholicism."

THE CONTINUED INTEREST IN THE COUNTRY CHURCH AND THE country pastor is encouraging. It ought to bear fruit in two ways: By creating a greater interest in the rural field as one worthy of the investment of a life, and so moving more able men to enter it; and, again, by arousing an interest in the country pastor and his work that will bring them sympathy and support.

Dr. Malcolm Dana, who was for years Director of the Rural Church Department of the Congregational Home Missionary Society, and is actively engaged in the work of training rural ministers, some time ago requested 150 people to name the best fifteen books for the working library of the country preacher. Those addressed were successful rural pastors,

country life specialists, and professors in agricultural colleges, and as a group they most strongly commended the following which we give, without any attempt at appraisal, as they were listed in *The Churchman*:

"The composite list thus prepared, given in order of preference, turns out to be as follows:

1. The Story of John Frederick Oberlin.
Beard (Pilgrim Press)
2. Rural Life.
Galpin (Century)
3. Elements of Rural Sociology.
Sims (Crowell)
4. United Churches.
Hooker (Doran)
5. Tested Methods in Town and Country.
Brunner (Doran)
6. Churches of Distinction.
Brunner (Doran)
7. Evolution of a Country Community.
Wilson (Pilgrim Press)
8. Rural Social Problems.
Galpin (Century)
9. The Farmer and His Community.
Sanderson (Harcourt, Brace)
10. Steeples Among the Hills.
Hewitt (Abingdon)
11. Town and Country Churches in U. S.
Morse-Brunner (Doran)
12. The Farmer's Church.
Wilson (Century)
13. American Agricultural Villages.
Brunner (Doran)
14. Handbook of Social Resources.
Landis (University of Chicago)
15. Our Templed Hills.
Felton (Missionary Education Movement)."

FOR SEVENTY-FIVE YEARS THE SALVATION ARMY HAS BEEN ONE of the most fruitful Christian agencies in the world. It has not only brought unnumbered men and women to a saving knowledge of Christ—hosts of them from the depths of degradation—but it has been notable in its Christian social service.

The celebration, this year, of the fiftieth anniversary of the beginning of the Salvation Army's work in the United States received wide attention. One of the features of the anniversary congress held in New York was an oratorical contest. The contestants were four cadets representing the Salvation Army training colleges located in New York, Chicago, San Francisco, and Atlanta, and the subject was, *The Value of the Salvation Army to Society*. The winner was Cadet May Winchell of the training college in New York, daughter of Lieut. Colonel Wallace Winchell of New York.

We quote freely from her oration since it gives such a clear idea of what the work of William Booth has meant for our times. In pointing out the great religious and social changes that have occurred since the Army was organized in England, three-quarters of a century ago, Cadet Winchell refers to the boast of an atheist of that day that they would "soon have religion drummed out of the world," and continues:

"But at this point arose a prophet, a forerunner of a new era, a second Renaissance. With thundering voice, backed by a spirit of intensity and a tenacity of purpose seldom combined in one individual, William Booth retorted: 'If they undertake to drum religion out of the world I will raise up an army that will find drums to drum it back again.' The seventy-five years that followed have seen the fulfillment of that promise in an extraordinarily literal and amazingly far-reaching fashion.

"The contribution of the Salvation Army to society and civilization can be summarized as a Renaissance—a second Renaissance—not of art and literature, but of something yet higher, more enduring, more essential; a Renaissance in man's humanity to man and his service to God."

"The Salvation Army open-air meeting is a resurrection of the choice that Jesus Christ made for His meeting-place with the people—the great outdoors. The open-air meeting has awakened countless numbers who otherwise would not have been attracted to the importance of spiritual things, kindling in their hearts a desire to serve God. A number of the world's leading evangelists have recognized and met their opportunity for service through a Salvation Army open-air meeting. They in turn have been instrumental in leading men and women to the Saviour of the world."

"Lord Lester and Louis Pasteur were pioneers in hospital work. William Booth, surprising as the statement may be to some, was the pioneer in social service work. It was our founder who first drew attention to the appalling social conditions of the millions in almost heathen London. *In Darkest England and the Way Out* was the first great modern contribution to practical social service. Not only did it affect London and Great Britain, but it also brought a revival of humanitarian effort to people the world around. Others have built high and strong on his foundation, and seldom outside of Salvation Army circles is due credit given him; but the fact remains that William Booth is the one who awoke the sympathetic heart of humanity. Without him and the Salvation Army that grew out of his efforts, social service would be retarded many years.

"And not only did William Booth awake others to the importance of social work, but in the Salvation Army he established means for ministering to humanity that no one else has ever duplicated. The Salvation Army never loses sight of the fact that permanent improvement in the condition of the individual is to be achieved only through a proper co-ordination of material aid and advice, with spiritual uplift, and that the salvation of souls is the object of all our efforts. Others are contributing refinement of methods and elaboration of machinery, but this religious emphasis is the great contribution of the Salvation Army to humanitarian movements of the present day.

"The strength of the Salvation Army's work is that the spiritual is inseparable from the social. This is illustrated by the pointed question of a millionaire manufacturer who, while in consultation with other prominent business men, sent for one of our officers and inquired how our work was progressing. The Captain of the Corps began to tell him about the social work and what was being done for the poor. The millionaire interrupted, saying: 'Captain, we know you do that type of work, but what interests us more is something else. How many souls were saved in your meeting yesterday?'"

"For seventy-five years the Salvation Army has lived Christianity—lived it simply, joyfully, energetically. It has been a blessing to humanity because it has kept first the salvation of souls and it has been successful in bringing salvation to many because it has bent its every line of usefulness to that one end—the Renaissance in the heart and life of man."

AGGRESSIVENESS IS THE MARK OF LIFE IN ANY ORGANIZATION, the church not excepted. An energetic spirit not only makes good use of old means, but as conditions demand, it originates new ones. Last spring, in New York, a group of Roman Catholic lawyers, after two years of training in Catholic apologetics, gave a public meeting to initiate a movement for regular street speaking in behalf of their church. The group also planned to organize as an American Catholic Evidence Guild. In commenting upon the above activities, as reported in *The Catholic News*, New York, *The Christian Advocate* makes these pointed remarks:

"The radio work of the Roman Catholic Church has been greatly enlarged, strengthened and improved within the past few months, and is now highly effective and holds the attention of many listeners in Protestant homes. It is dignified, free from vituperation, constructive and educational, in marked contrast to the tone of some of the radio talk which puts Protestants to the blush. The organization of these new groups of men trained to their difficult task should stimulate Protestants to do likewise. Time was when if you heard a street preacher you could be almost sure that he was a Methodist. Then came the Salvationists, now we are promised a flood of Catholic apologists, who have been skillfully coached in the art of appealing to the man in the street, who is usually a man who has no church connections. Will Protestants, with their message of freedom and faith, so appealing to the human mind, stand indolently aside and let the Catholics have the right of way?"

NEWS THAT COMES FROM CHINA IN THESE DAYS IS SO CONFUSING and conflicting that doubtless many intelligent people have given up the effort to follow developments there with any degree of understanding. Civil war, revolution, Communism, banditry, feudal conditions, corruption, famine seem to be turning an ancient civilization into a chaos that defies description and discourages prophecy. But it is certain that the great mass of people are suffering, and suffering greatly, from conditions they cannot control or even grasp.

Another certainty is, that the church of Christ can never abandon its effort to bring to the Chinese people the knowledge

of Him and of His power to lift all life to a higher level, as it has done in lands where His Gospel is known and accepted, even though so imperfectly. To this end the course of events in China should be followed. One of its best presentations is that by Hallett Abend, a resident journalist in Peking, which appeared in a late issue of *Current History*, published, with contents copyrighted, by The New York Times Company. These paragraphs give a brief account of the present situation and an outline of the historic causes that have led to it:

"In some quarters it has become the fashion to discuss 'the progress of the Chinese Revolution,' but there has been no progress. Since Yuan Shih-kai's death talk of progress has been plentiful, but real signs of progress are almost impossible to find. Instead, there has been retrogression, and today all signs point to the splitting of China into a number of autonomous States instead of to a real unity under a stable and responsible government. While the people have become poorer and poorer, the size of the armies has doubled and trebled, debts have mounted, public and private morality has declined, banditry and piracy have increased to an alarming extent, and today what is called communism has developed into a real peril not only to China but to the peace and stability of the whole Far East.

"The American Government no longer refers to China with the fatuous phrase of 'Our Sister Republic,' for the grim fact has finally become self-evident that China today is in a condition comparable to the condition of Germany in the days when the petty dukes and princes made war upon one another. A German people existed even then, but a 'united Germany' was a matter of long and painful evolution. So today there exists a Chinese people, but a 'united China' is only an idea or an ideal, entertained in China by a few tens of thousands of educated patriots, and still credited in America and in Europe only by the uninformed or by sentimental optimists who cling stubbornly to a belief which all existing facts prove to be fallacious.

"This internal disunity of the Chinese people is no new thing. For the last 2,500 years China has endured a civil war or a rebellion of major proportions on an average of about once every seventeen years, and only once since the beginning of what is known as the Christian era has China been ruled by a Chinese dynasty. The Manchus, the last dynastic power

which held sway over the Chinese people, conquered and subdued the country by force of arms, and for well over two centuries maintained itself by force. The 'unity' of China during these days was founded upon the fact that the Emperor at Peking kept large Manchu garrisons at all provincial capitals and at other important cities. The Throne appointed Viceroy and Governors, and these men were virtually independent satraps who were free from imperial interference so long as they sent the proper tribute to Peking every year, and so long as, in order to raise this tribute and enrich themselves, they did not overtax or misgovern the people so excessively as to goad them into rebellion. Of national spirit, or patriotism, the hundreds of millions of Chinese knew nothing. And today even China's patriots and China's foreign apologists will admit that it would be fantastic to declare that 10,000,000 out of China's 400,000,000 population are concerned with any ideas or sentiments which are in the slightest degree national or patriotic.'

WHY DO SO MANY MARRIAGES FAIL? THEY FAIL SIMPLY BECAUSE one or both parties fail in some way morally, using this adverb in its broad, rather than in its restricted and modern, sense. When there is no power in the lives of a married pair to curb selfishness, irritability, and all the other enemies of peace, then of course, given the occasion for a sharp conflict of wishes and wills, another home is in danger of being wrecked. Many a person thinks that love consists simply of response to the attraction of anyone who ministers to his comfort and happiness; that is to say, the sacrificial element is left out.

What is the relation of Christianity to a happy marriage? Dr. A. Herbert Gray when discussing marriage in the light of the mind of Christ, in *The Expository Times*, sums the matter up in three paragraphs which deserve the attention of married people, young and old:

"The Divine intention for men and women is not beyond realization by quite ordinary people, but it is essential that life in this respect should be based on knowledge and not on sentimental delusions.

"There is a final word which Christ would assuredly have to say to all who enter on marriage. He would say to them that without Divine help in this, as in every other department

of life, we 'can do nothing.' He would insist that life on a godless foundation is always life tending towards ruin. He would say that to look to God for His blessing and His guidance is the first essential of all real success in life's greater ventures. Experience constantly endorses this word. The people who fail in marriage are very often just people who are failing in life; and they are failing in life because their spiritual natures are starved. Having found nothing great enough in life to satisfy their Divine natures—having, that is to say, turned from the only communion which could possibly fill them with deep content—they are profoundly unhappy. They may turn to their wives or their husbands, hoping to have their malady cured. But that malady no one can cure for another. Two godless, and therefore unhappy people in one house cannot save each other. Rather because each is inwardly starved and restless they are likely to 'get on each other's nerves' and to blame each other for a weariness which is, in truth, only the result of neglecting God.

"The deepest, truest thing which can be said about the secret of success in marriage, is the same thing that has to be said about the secret of success in life. And that secret is that only those who by contact with God have been delivered from self, and released from the small and stuffy house of self-centred living, are able to find life in any great and truly happy sense."

THE CRIME PROBLEM HAS ASSUMED SUCH PROPORTIONS IN America as to tax the wisdom of statesmen, as well as the vigilance of the police. One feature that is under constant discussion is the treatment of the convicted criminal. He must not be made the object of sheer vengeance, neither must he be coddled and entertained as if he were a convalescent in a hospital rather than a convict in a prison. As in other things, there can be no one rule for all types of offenders; certainly there is no simple rule. Slowly society is working toward the best means of restoring such a person to decent living and self-respect. In this the church, with its offer of divine rather than human pardon and of a reborn nature, ought to play a large part.

A critical time for the man who has served a sentence is the day he has finished his term and is set at liberty—with the stigma of a prison record upon him. In writing upon Chris-

tianity and the Criminal, Rev. H. J. Bortle describes, in *The Congregationalist*, the present system in Prussia as an example of what the state can do to put the prisoner on the right road:

"There is no doubt in thoughtful minds that in two respects society has made tragic blunders: First, in tolerating conditions which make criminality practically inevitable; and second, in treating the criminal when made in a spirit of abominable vengeance instead of a spirit of genuine helpfulness. For a serious attempt to help her criminal class Prussia has won the praise of penologists everywhere. The Prussian system provides that the sentencing of criminals be placed in the hands of a board of specialists instead of judges and juries. Once convicted by the courts, the offender is turned over to the 'sentencing board,' composed of psychiatrists, psychologists and sociologists, who are qualified by training and experience to study, examine and understand the prisoner (possible in most cases) and sentence him accordingly. One very important feature of the new system is that if the offender has committed his first crime he is not thrown in with a group of hardened criminals. In confinement the principle of segregation is followed. But the most important changes in the new Prussian penal system are those bearing upon the daily life of the prisoner. Mr. Winthrop D. Lane, in a recent article entitled, 'Science in Pursuit of Crime,' describes these dramatic and fundamental changes in these words: 'When some prisoners have served half their terms they will find themselves promoted to conditions little dreamed of in prisons elsewhere. Instead of bleak, bare rigor, they will have comfort and a certain degree of freedom. Not only will they occupy rooms with curtains at the windows and no bars, but they will eat with silverware instead of tinware, will be allowed to have their own clothing, will remain alone with visitors coming to see them, will write letters inspected by the eye of no censor, and in other respects will lead more of a training-school life than a prison life. The purpose of all this is to cushion the exit to the unfriendly and forbidding world, and to test the improvement which, it is hoped, will have taken place. More important still, perhaps, is the opportunity which will be given them to leave the prison daily, lunch basket in hand, to work as free men in neighboring factories and shops, under contracts already arranged by the prison authorities. Thus they can slowly become accustomed to resuming a normal place in society, can demonstrate their fitness for final release, and can

earn money with which to start life not only honestly, but effectively.' ”

THE AMERICAN CRIMINAL IS NO LONGER THE DETACHED INDIVIDUAL he once was; he is now, or is by way of becoming, a member of a “gang.” And the gang is highly and efficiently organized. But the evolution of crime in America does not stop here. As now developed it no longer includes only those misdeeds that characterized the old-fashioned thug, highwayman, burgler or general law-breaker. The major forms of lawlessness are carried on under the control of leaders openly known to the public, and operations include the levy of regular tribute upon certain kinds of business.

The illicit liquor business is a great asset to crime, helping not a little in the financing of modern criminal activity. The center of such systematic defiance of law seems to be Chicago. Concerning the direct relation between violation of prohibition law and crime in that city, Dean Edward T. Lee of John Marshall Law School is quoted as saying:

“Those Chicago newspapers that have encouraged violation of the prohibition law have undoubtedly helped to encourage Chicago gangs and in turn to bring on themselves the opposition of the gangs. Continual preaching of disregard of prohibition has developed in the thought of a part of the public a belief that violation of the law is a trivial matter. This attitude has led to willingness to patronize the bootlegger. The illicit liquor business is one of the principal sources of revenue of the Chicago gangs.

“The more law has thus been violated the stronger they have waxed and the more deeply they have been able to entrench themselves. There is little doubt that many public officials and politicians are in collusion with gang leaders. They are understood to have contributed to the war chests of some of the politicians.

“Their ability to buy influence and immunity has come largely through the money they have made by selling liquor to the public. In so far as the press has encouraged the public to patronize the liquor traffic of the gangs, it has to a degree promoted crime in Chicago and helped to bring on the present situation.”

BOOKS

THE VIRGIN BIRTH OF CHRIST ¹

IN THE TRUEST SENSE this book moves within the sphere of Christian apologetics, and it was almost inevitable that Dr. Machen should be its author. His competent scholarship, his already published studies on various aspects of the subject, his course of lectures on the Thomas Smyth Foundation delivered at Columbia Theological Seminary in 1927, his profound personal convictions, and his belief as to the essential place of the virgin birth of our Lord in the system of Christian thinking, all argued that some day such a book would be forthcoming. Indeed it would have been a cause for genuine regret if the wealth of carefully studied material had not been put within reach of the interested public. Its preservation for scholars and laymen alike was altogether appropriate.

The plan of the book is simple and straightforward, but lends itself to a logical and complete treatment of the many questions which have gathered about the subject—questions of documentary integrity and textual criticism, of exegetical and historical interpretation, of comparative religions and originating sources. The simplicity, yet adequacy, of the plan which has been followed is made manifest by the titles of the chapters, and also by the brief Introduction in which Dr. Machen explains what he has done. In reality, this Introduction, which is less than a page in length, should be quoted entire, but perhaps the following sentences will not unfairly represent the whole:

“According to a universal belief of the historic Christian Church, Jesus of Nazareth was born without human father, being conceived by the Holy Ghost and born of the virgin

¹ *The Virgin Birth of Christ.* By J. Gresham Machen, D.D., Litt. D., Professor of New Testament in Westminster Theological Seminary, Philadelphia. New York: Harper & Brothers Publishers. 1930. Pp. 415. Indexes.

Mary. It is the purpose of the following discussion *to investigate the origin of this belief.*" (Italics are reviewer's.)

"Two explanations are possible.

"In the first place, it may be held that the Church came to believe in the virgin birth for the simple reason that the virgin birth was a fact. . . ."

"In the second place, it may be held that the virgin birth was not a fact, but that the Church came to accept it as a fact through some sort of error. This second explanation, obviously, is capable of many subdivisions. . . ."

"The former of the two hypotheses—the hypothesis that the belief in the virgin birth was founded upon fact—will be considered in Chapters I-XI; the latter, in Chapters XII-XIV.

"The consideration of the former hypothesis consists essentially in an examination of the positive testimony to the virgin birth and of the objections that have been raised against it; the consideration of the latter hypothesis consists in an examination of the alternative theories that have been proposed to explain the origin of the idea of the virgin birth on the supposition that it was not founded upon fact." (Introduction, p. 1.)

Here, then, is the simple outline of the structure of the book. Either the virgin birth was a fact, or it was not; if it was, what are the questions involved; if it was not, how did this universal belief of the Christian church originate? It is not hard to see that practically all the problems connected with the subject, whether problems of advocacy or of opposition, lie within the scope of these two modes of approach. The varied character of these problems is suggested by a mere recital of the chapter headings. The author begins with a chapter entitled *The Virgin Birth in the Second Century*. His purpose in doing this is thus expressed:

"Can we be certain that the belief of the Church in the virgin birth came exclusively from the New Testament? May there not in the early period have been a tradition as to the birth of Jesus that was independent of Matthew and Luke?" (P. 2.)

That is, the testimony of second century sources is to be viewed specifically from the standpoint of its relation to the main quest of the book—the *origin* of the virgin birth belief.

This is followed by five chapters dealing with the Gospel by Luke. They are thus entitled: The Birth Narrative an Original Part of the Third Gospel; Characteristics of the Lucan Narrative; The Hymns of the First Chapter of Luke; The Origin and Transmission of the Lucan Narrative; The Integrity of the Lucan Narrative. The formidable character of the task which here confronts exact scholarship is evident. Each of the chapters makes its own peculiar demand upon the impartial investigator, a demand which must be met if the investigation is to be complete. Manifestly it will be impossible in this review to attempt even a brief reference to the many details found in these chapters. The general field covered is in each case already indicated by the caption. Each chapter, interesting in itself, leads logically to the next, and so focuses final attention on the last. Thus the first question, Is the birth narrative an original part of the Third Gospel? eventually sharpens into the final question, Are not the verses which record the ultimately miraculous features of the narrative an interpolation? Let us ask Dr. Machen to state the significance of of this aspect of the problem:

“The question then becomes acute how such a pagan idea could have found a place just in the most strikingly Jewish and Palestinian narrative in the whole New Testament.

“This question has been answered by many modern scholars by a theory of interpolation. It is perfectly true, they say, that Lk. i:5-ii:52 is of Palestinian origin; and it is perfectly true that an attestation of the virgin birth now stands in that narrative; but, they say, that attestation of the virgin birth formed no original part of the narrative, but came into it by interpolation.

“It would be difficult to exaggerate the importance of this question. . . . The view as to the origin of the idea of the virgin birth which has been most widely held by those modern historians who deny the fact of the virgin birth stands or falls with the interpolation theory.” (P. 119.)

The different forms of the interpolation theory are then classified and considered with scholarly thoroughness—the chapter is fifty pages in length—and in the end the elaborate

but fascinating argument is brought to a close with this sentence:

“All the attacks upon the integrity of Lk. i-ii which would represent the mention of the virgin birth as a secondary element in the narrative have signally failed” (p. 168).

Chapters VII-XI deal with: The Narrative in Matthew; The Relation between the Narratives (that is, between those of the First and Third Gospels); The Inherent Credibility of the Narratives; The Birth Narratives and Secular History; and The Birth Narratives and the Rest of the New Testament. A review can give little idea of the immense amount of research involved in the discussions of these chapters, as well as of the other chapters of the book. It would seem to this reviewer that the material of chapter x, The Birth Narratives and Secular History, might well have been incorporated in some one of the other chapters. Only two points are mentioned, the massacre of the infants at Bethlehem and the census of Quirinius, and these are treated with unusual brevity. Fuller treatment, indeed, was not called for in view of the rather remote relation to the main thesis of the book, and so a separate chapter seems unnecessary.

These first eleven chapters have focused attention upon the questions which have been raised in regard to the Scriptural narratives themselves, questions of a textual, exegetical, and historical nature. These chapters will have a strong appeal for many readers. But it may well be that for many others interest will center in chapters XII-XIV, in which the second main hypothesis of the book is considered—“an examination of the alternative theories that have been proposed to explain the origin of the idea of the virgin birth on the supposition that it was not founded upon fact.” The scope of these chapters is indicated by their captions: Alternative Theories: Preliminary Considerations; The Theory of Jewish Derivation; The Theory of Pagan Derivation.

The basic problem which underlies these chapters is thus expressed:

"This conclusion [that the virgin birth was a fact] is very widely rejected at the present day even within the confines of the Church. But when it is rejected, the question arises what is to be put into its place. The historian has by no means completed his task when he has decided to reject the New Testament attestation of the virgin birth of Christ; for the initial problem still demands solution. How was it that the Christian Church ever came to believe in the virgin birth? Whatever may be thought of the content of the belief, the belief itself is a fact of history which no one can possibly deny. . . . How did that strange belief ever arise? This question is of course answered at once if the belief was founded upon fact. . . . But if this obvious answer be rejected, the question to which it is an attempted answer still remains. If Jesus of Nazareth was not really born of a virgin, how did the Church come to believe that He was born in that way? . . . An important part of all discussions of our subject is to be found, therefore, in the discussion of alternative theories as to the way in which the *idea* of the virgin birth is to be explained if the *fact* of the virgin birth is denied." (P. 269 f.)

No less than a hundred pages are given to the two chapters which consider the theories which attribute the origin of the idea of the virgin birth either to Jewish or to pagan sources. Even the most cursory analysis of these closely reasoned pages would carry this review far beyond its proper limits, but in view of the easy generalization of the present time which boldly affirms the supposed pagan derivation of the idea itself, chapter xiv, dealing with this theory, is perhaps especially important. Our author's mode of approach is defined in these words.

"Thus the advocates of a pagan origin of the virgin birth idea are shut up to two equally unsatisfactory alternatives. . . . either (1) that the words attesting the pagan idea have crept into the Jewish Christian narrative by interpolation, or else (2) that the pagan idea was already so completely naturalized in pre-Christian Judaism that in the first century it could form an integral part even of a Palestinian narrative. The former of these two alternatives has been adopted particularly by those who look to Greek mythology for the source of the virgin birth doctrine; the latter, by those who look rather to the East." (P. 323 f.)

And when the long argument is finished the summary of results is in this sentence:

"The conclusion to which we are obliged to come after examination of the whole subject of 'alternative theories' is that if the doctrine of the virgin birth of Christ did not originate in fact, modern critical investigation has at any rate not yet succeeded in showing how it did originate" (p. 379).

Dr. Machen's book closes with a fifteenth chapter entitled *Conclusions and Consequences*. It is quite disparate from the rest of the book, having no bearing on the theme as announced in the Introduction and consistently adhered to throughout fourteen chapters—"the purpose . . . to investigate the origin of this belief." The field of research and apologetics has, in this fifteenth chapter, given place to polemics. The New Testament scholar has here become the convinced theologian. Perhaps some such chapter as this, attempting with unhesitating positiveness to show the relation of the virgin birth to other beliefs vital to the Christian system, is the only proper conclusion for such a book. It depends somewhat on the audience which the author had in mind. If he was writing primarily for those already predisposed to the acceptance of the virgin birth, even though some may not be able fully to adopt all his forms of statement, a multitude of Christians will doubtless give this final chapter a cordial welcome. And, after all, is not this the true point of view? Research in this field can never be mere research. It is not conducted for its own sake. Deeply religious issues are at stake. As Dr. Machen says:

"Let it never be forgotten that the virgin birth is an integral part of the New Testament witness about Christ. . . . Only one Jesus is presented in the Word of God; and that Jesus did not come into the world by ordinary generation, but was conceived in the womb of the virgin by the Holy Ghost." (P. 396 f.)

With these words the book closes. It has a helpfully complete Index, and its pages are elaborately documented with footnote references. The author's own position, even when

the most balanced, scholarly argument is being conducted, is never in doubt, and the last chapter is the fully convinced utterance of an intense believer.

JAMES COFFIN STOUT.

THE THEOLOGY OF CRISIS ²

THOSE INTERESTED in the present state of religious thinking and in the present religious leaders cannot afford to overlook Brunner's little volume, *The Theology of Crisis*. It gives in substance the message of the Barthian school, which has so profoundly influenced theological thinking on the Continent since the World War. Indeed, Karl Barth and such disciples of his as Brunner are credited with doing more toward revolutionizing European theology than any men since Luther and Calvin. Lectures in theology do not usually draw crowded houses, but students have so thronged Professor Brunner's lecture room in the University of Zurich that it was necessary for him to move to one of the largest halls available at that seat of learning.

Barth's remarkable book, *The Word of God and the Word of Man*, is difficult because its author's mystical tendencies occasionally render his expression vague. Doubtless some suspect that the fault may be due to translation. In the case of Brunner, however, we have very exceptional clarity along with singular vividness and force. After finding one's way through the maze of some writers' complex and complicated language it is a relief to turn to one who can deal with a profound subject in short, explicit sentences that bring his meaning home without effort on the reader's part. This is all the more remarkable when we remember that the author is not writing in his own language, but directly in English.

The volume is physically in keeping with the style, for there are less than a hundred and twenty small pages. It is very seldom that so much significant thought is compressed

² *The Theology of Crisis*. By H. Emil Brunner, Professor of Theology, University of Zurich. New York: Charles Scribner's Sons. 1929. Pp. xxvi+118. Bibliography. Index.

into such space without impairing the presentation itself or falling short of satisfying the reader. The contents consist of the Swander Lectures in the Theological Seminary of the Reformed Church in the United States, at Lancaster, Pennsylvania, for 1928. In part they were given in other theological seminaries. There are five lectures, or, as he terms them, addresses: The Crisis of Theology and the Theology of Crisis; The Quest of Truth: Revelation; The Quest of Life: Salvation; The Problem of Ethics; Progress and the Kingdom of God.

The opening lecture sounds a note more prominent in European than in American contemporary thought, the serious recognition of the present stage of civilization as critical. "But," he says, "the lack of awareness of the crisis does not diminish its actuality. This may be understood best if we turn to that aspect of life and thought in which we are most directly interested, the crisis of theology." And so he launches upon his theme. At first he naturally turns to a diagnosis of the present theological situation. We catch the dominating thought of the book at the very outset:

"The modern slogan, 'Not doctrine but life, not dogma but practice,' is itself a doctrine, even a dogma, but it is not a Christian doctrine nor a Christian dogma. It is the dictum either of an ethical pragmatism or of mysticism. This attitude is characteristic of contemporary theology and religion.

"But this it not the only symptom. In fact it merely points to the real cause of the disease. The substance of Christian theology, the content of Christian faith, is in a stage of complete decomposition. Christianity is either faith in the revelation of God in Jesus Christ or it is nothing. From this faith it derives its name, and has its peculiar content, its claim, its history. With it Christianity stands or falls." (P. 2 f.)

The opening address develops this view, tracing the change that took place in theology during the eighteenth and nineteenth centuries as outlined in two sentences:

"From 1700 A.D. to 1900 A.D. Christian theology changes its distinctively Christian bearings and drifts with an idealistic immanence-faith into theological liberalism. The year 1900

marks the approximate date when it began to sink into a sea of relativistic skepticism." (P. 7.)

In the course of this first address there is a keen analysis of Fundamentalism and Modernism which will hardly satisfy extreme members of either group, though the author deals more sympathetically with the Fundamentalists. He finds that "Fundamentalists and extreme modernists are agreed that the real issue at stake is the complete surrender of genuine Christianity." However, his demand for thoroughgoing thinking is evidenced in the inclusive observation, that "Modernism and fundamentalism are born of the same mother, that is, of the fear of sound critical thinking."

The second address, *The Quest of Truth: Revelation*, deals with the only way whereby one can come to any knowledge of God. To the Question, "Can I know God?" the author makes answer:

"Two answers seem to be possible. One affirms that we can know Him on the ground of divine immanence; the other asserts it on the ground of divine transcendence. The first answer assumes, on the strength of inward and outward experience, a divine essence in the world. I should call this the way of interpretation. The second answer rests its affirmation on a self-manifestation of God, penetrating and contradicting the world and human experience. I should call this the way of revelation." (P. 27 f.)

In this section Professor Brunner quite plainly expresses further his opinion of the "philosophy of immanence," now so acceptable:

"An impersonal God and an impersonal man are the necessary and inevitable consequences of a religion of immanence. A personal God and a personal faith are not possible when our knowledge of God is the result of an interpretation of the world and the Ego. Personal faith and knowledge of a personal God who is Lord of the world can be gained only when God reveals himself personally." (P. 31.)

In another place, after a distinction between Jesus as a moral teacher and as the Saviour, this is added:

"The so-called historical Jesus is not as such the Christ; and that which the historian sees in him is not the saving revelation of God. We mean by revelation what the New Testament and the Church expressed in the doctrine of the incarnation of the eternal Word of God. Any doctrine of Jesus that says less than this, that the Word of God became man, falls below the true fact of revelation. It is, in the final analysis, an aspect of the religion of immanence." (P. 36.)

The remainder of this address is occupied with questions that may arise concerning the revelation of God in Christ as the incarnate Word. Here occurs probably the only utterance against which the conservative reader would enter a strong protest; for Professor Brunner acknowledges adherence to "a rather radical school of Biblical criticism." He seems impelled to this statement by the commendable feeling that he must be honest with his reader; yet, as his doubts respecting the authenticity of certain parts of the New Testament are not involved in these lectures, any reference to them might have been omitted without detriment. However, he immediately returns to his stanch defense of his theological position, and affirms that opposition to the Gospel exists because "The reason refuses to acknowledge that there can be anything over which it has not the right of judgment." And again:

"Here lies the real cause of man's antagonism to faith. It means no more nor less than that we refuse to abdicate the throne of our autonomy. We do not believe revelation because we will not be humble. We will not believe that the final truth is not *in* us and that it must come *to* us in a singular, external event in history. The last redoubt of the enemy of faith is not science; many of the most renowned men of science have kept the faith; nor is it historical research; many critics have not lost it. Nor is it a conscientious critical inquiry whether or not the superrational may be merely an irrational; many of the clearest thinkers have given themselves to such criticism and still they believe. The enmity does not come from reason as such; but it is born from our claim that reason is the measure of all truth. The source of antagonism against faith is the *pride* of reason." (P. 43.)

In the lecture on *The Quest of Life: Salvation* the conservative evangelical position is strongly maintained, and this portion of the book need not be dwelt upon, though we include its closing sentences:

"The times in which men expected nothing of themselves but everything of God were the epochs in which the greatest deeds were done. Why should it be so? That man alone is really bound to God and is one with him who looks to him for everything. Indeed, the only activity worthy of the name is born out of a consciousness that one belongs to God; not that he, in his weakness, clings to Him, but that God, in his almighty power, holds him to Himself. As power to act comes only of true faith, so also purity is found only when a man no longer follows his own will or whim but the will that God has given him. Self-will is God's great opponent in this world. Only when the self-reliant Ego is dethroned and Christ is Lord, can one do that which is well-pleasing to God. He only who confesses from the heart that Christ is Lord is capable of doing works that will continue in eternity. To confess that Christ is Lord one must see him not merely as a man but as God himself; not the teacher of a doctrine but the bearer of salvation—the Saviour." (P. 65. f.)

"A theology that does not call for and strengthen ethical activity is certainly not a Christian theology," says the writer in opening the lecture on *The Problem of Ethics*. But he does not make the modern mistake of seeing Christian ethics as something entirely apart from Christian faith. Yet theological soundness alone does not insure good works. "How often does a perfectly faultless orthodoxy go with moral sterility!" Both these extremes being wrong, the solution is to be found in the utter breaking up of self-sufficiency and the full supremacy of God in the life. This paragraph of his is a condensation of the argument on this point:

"Faith and hope, of course, are meant to have practical results, social, world-transforming effects. But they will bring this about only in proportion to the degree of their reality, that is, as they proceed from faith in God and not in man. Faith in God's doing is the salt of the earth which may preserve the world against decay and death. Faith in man, however, is

the salt that has lost its savor. It may be produced in large quantities by methods of social and educational psychology, but it is part of the world and therefore cannot preserve it. No one will deny that we must have a live Church which has an actual word to speak in our muddled condition. But what is the use of a Church which, in order to be up to date, has ceased to be a Church? We are losing the foolishness of the gospel because we are ashamed of it; and we are substituting for it a modern religious ethical programme which seems to be better fitted to our generation, but which, in fact, is only the wisdom of man, has no moving power, and ends in mere fussiness." (P. 90.)

In view of new and appalling problems before mankind today the closing address, Progress and the Kingdom, is the most timely. Those who see the race gradually moving toward some lofty realization, commonly referred to in some quarters as bringing in the Kingdom, will not find much comfort here. In this connection evolution is considered with respect to both its naturalistic and its idealistic meanings, as he defines them. But there is no hope of the Kingdom in this direction. "If man rises to higher levels of intellectual or cultural life, so does sin. It follows him like his shadow." The acknowledgement of sin "is the necessary presupposition of the gospel of the coming kingdom of God." But when did the modern idea rise?

"It was Kant who started this unfortunate business; it was Schleiermacher, and after him Ritschl, who continued it. Under the strong influence of the Ritschlian school through the leadership of Hermann and Harnack, it entered the preaching and teaching of the Church and became the leading idea of modern theology, especially when combined with the social emphasis in Christian ethics. This school grievously confused the Christian faith in the will of God with anti-Christian optimism, and salvation by faith alone with a wholly anti-Biblical moralism and human self-reliance. How was this confusion possible? If I am not mistaken, it was due to a misunderstanding of the phrase in the gospel—the Kingdom of God *coming upon the earth*. In the New Testament this means that the heavenly world is coming down upon the earth, that Death is swallowed up in victory. The movement in the whole Bible is described as earthward, not heavenward." (P. 111.)

A man who speaks with such courage, intelligence, and force on any matter worth while is almost certain to find himself with a following, and Brunner is to be reckoned with now, when the lines are being drawn ever more sharply between a sound and sane conservatism and an unsettling liberalism. *The Expository Times* says of it, "Small in bulk, it is a garner full of the finest wheat."

ROBERT M. KURTZ.

WHAT IS CHRISTIAN EDUCATION? ³

IN THIS LATEST expression of the author's developing and changing thought, he examines critically the "present Christian practice" and "the better practice that would ensue if Christian principles were more fully to control the teaching work of the churches" (Preface). The examination moves from actual situations through the forces at work to the issues to be met. Much anachronistic Christianity is said today to be expressing itself through feeble education, while the world's need for religion is increasing.

The dynamic principle that would re-create Christian education is "an experience that is obviously worth repeating and developing." This principle is that of the value of persons and is already within historical Christianity. It is not the effect of doctrine and ecclesiasticism; it is their source. With this principle Christian education begins. It should not begin with, or be controlled by, doctrines and church machinery. "In short, the radicalism that has been implicit in Christianity from its beginning is here applied to Christian education" (Preface).

In the presentation of these views the main argument, after defining the terms, "Christian" and "Christianity," deals successively with the unsolved problem of the meaning of Christian education; the starting-point of a solution in the concept of a creative education that is Christian; the source of our failure in the fact of using education as transmissive; the creative

³ *What is Christian Education?* By George A. Coe. New York: Charles Scribner's Sons, 1929. Pp. xii+300. Index.

Christian principle of the worth of persons; the method of becoming persons by our own acts; the scientific method as a necessary expression of personality; how Christian education might be made more creative in facing the unfinished tasks of the Kingdom of God; an analysis of such current movements as "Problem-and-Project Teaching," and the use of "Life-Situations"; the Christian education of adults; the possible effects of Christian education on the church in reducing institutionalism, denominationalism, membership, and wealth, and in increasing social radicalism; and the revelation of God through experimentation.

The whole argument is presented clearly and forcefully in sixty sections, the last of which entitled "Coda" consisting of four and a half lines, is the most striking of all in its definition of Christian education:

"It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons" (p. 296).

It will be noted from this statement how far Professor Coe has gone in the direction of naturalism and experimentalism. The teaching of Jesus is regarded as an assumption, and the existence of God as a hypothesis. The one solid thing that remains in this argument is the worth of persons. But this worth is recognized by many writers and movements outside the Christian tradition. The "Coda" appears as a somewhat artificial appendage to the whole, serving the nominal purpose of attaching the argument to the Christian movement by the slender threads of an assumption of Jesus and the hypothesis of God. Thus the scientific attitude in improving human society takes the place of the worship of God and the discipleship of Christ—and this in the name of Christianity. The position is essentially the so-called new religion of Humanism thinly veiled with something less than a *beau geste* toward historic Christianity. Christians derive their respect for human personality from the fact, not the assumption, of Jesus

and His teaching, and from belief in, not the hypothesis concerning, the existence of God. It is because God is believed to be, and to be a Person, and to be the Father of the Lord Jesus Christ, and of all men everywhere, that Christians have, and must have, respect for human personality as the image of the divine. This is the kind of "doctrine" to which the author objects.

In this connection the following reference to Christ and the Holy Spirit, with the quotation marks and all, is pertinent:

"We begin with one another; with finite, contemporary persons. Here is where we experience the so-called 'indwelling Christ' and the 'Holy Spirit' who bears witness to Jesus and God." (P. 77.)

Professor Coe writes in places as though the Godhead were exclusively within the process of human experience, and, but for the "Coda" and a few other similar references to God, which suggest reality beyond the process, we should have to state this Heracleitean position as his.

The content of the notion of creative education is conveyed in these words:

"How our modern mass-life can become Christian we simply do not know and cannot know except by experimentation; we must create the good life or we shall miss it. . . . We cannot maintain vital continuity with Jesus unless we do take his road of discovery and creation. . . . The issue for us is whether we will be creators with him, evoking the unprecedented by our own thinking, experimenting, daring, and suffering. . . . The focal point of true education is not acquaintance with the past, it is the building forth of a future different from the present and from the past." (P. 33.)

Two things are to be noted in connection with this conception of Christian creative education. The first is that it does not make Jesus the object of Christianity, the Person to worship, to pray to, to receive help from as the risen Lord; rather, it makes Him the subject of Christianity, the one who started the movement and gave it an impetus, the one who showed us how to be creative, not shows us what to create under

our changed conditions. The second is that the term "creative education" does not really mean the making of something out of nothing or the bringing of something new into existence that did not exist previously in any form; it means the directing or redirecting of forces already present and at work. This loose use of the term is general. Constructive would be a better term than "creative."

In distinction from creative education, transmissive education consists in the handing on of the Christian heritage. This is said to have failed because of the continuance in our society of such things as preparedness for war, nationalism, superiority-complexes, sex inequality, and our profit system in economic relations (p. 59). On the other hand it might be argued that the transmissive theory has succeeded in a measure, in that Christian people nurtured by it have helped in the adoption of the Paris Peace Pact; have helped to limit nationalism by the League of Nations, the World Court, and naval disarmament; have opposed the theory of Nordic superiority; have assisted in raising the status of women; and have introduced co-operative and profit-sharing economic arrangements. The theory of education as transmissive may be incomplete, but, as far as it goes, it is indispensable.

What is the cosmic origin of persons? The author maintains that persons emerge within impersonal nature. "Man is only the tip of one small twig upon the great tree, so that we cannot say unqualifiedly that evolution culminates in personality, or that our personality reflects its meaning upon the whole" (p. 88). Man has grown through persistently selecting hard lines of action for himself in cognitive, esthetic, and ethical matters. ". . . the phenomenon of human personality taken in the large manifests an interfused personality, or God" (p. 94.) At this point in the argument the existence of God appears to be the necessary ground for the existence of man, and much more than the "hypothesis" allowed in the "Coda."

Much interest naturally attaches to the answer to the ques-

tion: "What is permanent and unchanging in creative Christian education?" The answer is, "the loving approach to persons and the scientific approach to facts" (p. 179); not, as one might suppose, Faith in the eternal God and loyalty to Jesus. One may point out that conceptions of love and of science are subject to change in their application, especially those of science. But faith in God and loyalty to Jesus are rejected as the permanent elements in Christian education because their interpretations change from age to age. At this point the argument seems to shift unnecessarily from its basic recognition of persons as having worth in themselves—and so naturally the recognition of God and Jesus as having supreme worth—to loyalty to the principles of love and science.

What is to become of preaching? Transmissive preaching, like transmissive teaching, is held to be a failure. But the creative sermon will remain. It will not do people's thinking for them, but will awaken creative thinking on their part. "The only salvation for the pulpit lies in the further restoration and further reconstruction of its educative function" (p. 219). The worshiping group is to become self-active. The people are to grasp truth dynamically through projects of their own involving problems felt as their own. "The pulpit could do no greater service in the next quarter-century than help congregations find out what they really want that they haven't already" (p. 222). The sermon is to promote action guided by intelligence. It is not enough for the minister to preach on the Peace Pact; the congregation should have a meeting to determine what should be done about it. "The abiding function of the pulpit is that of teaching in the best sense of this term" (p. 225). This conception of preaching would in effect turn the church into a school.

Space fails us to indicate how theistic philosophy is held to be religiously ineffective and how mysticism is held to be educationally sterile. The book is easy reading, is well written and printed, has an Index but no bibliography, and is appropriately bound in red.

HERMAN H. HORNE.

RECENT RELIGIOUS PSYCHOLOGY ⁴

THE TITLE PAGE tells us that this is a "critical exposition of the methods and results of representative investigators of the psychological phenomena of religion." It is a great deal more than this; for the subjects of methods and results are contained in two chapters, II and XII, under those headings. The bulk of the book is contained in Part II, which is a study of the books on psychology of religion by Starbuck, Coe, James, Pratt, Ames, Stratton, and Leuba. Each chapter in this division is devoted to a book upon this subject by one of these authors.

It is through this survey of the principal works on psychology of religion by these authors that Dr. Uren makes his real contribution to the history of this new science. In this part of his book he shows knowledge of the books he reviews and a very clear determination to be fair and critical in his presentation of the author's point of view. We do not know any book in which such a detailed study of these authors, many of whose books are now out of print, can be found. It is also brief in its treatment of each book, the whole survey being contained in less than two hundred pages. This fact means much to the hard-pressed student.

As a result of this historical survey the author is able to give a list of the methods which have been employed in the study of the psychology of religion and a criticism of their value and limitations. To this subject, as has been stated, he devotes chapter II.

Part III is entitled Results and Limitations. It contains two chapters, one devoted to Results, the other to Limitations.

Here we find the author's interest and point of view coming into prominence. Had he not frankly placed a "Rev." before his name on the title page, we would have felt that it belonged there, for the religious interest which has prompted this thorough study of the work done in this field guides his

⁴ *Recent Religious Psychology*. A Study in the Psychology of Religion. By A. Rudolph Uren, Ph.D. (Edin.). New York: Charles Scribner's Sons. 1929. Pp. xii+280. Indexes.

mind in its fair and constructive estimate and criticism of the work of these psychologists.

As to results obtained through twenty-five years of investigation, the author points out that what has been obtained has not been solutions of problems so much as the sifting out and raising of problems. Certain specific phenomena of religious experience have been selected and subjected to special study. All of this study has been pioneering in a new field, so that it has not been able to do more than raise up for further consideration many important problems. Conversion, prayer, worship, mysticism, religious revivals, the origin of the idea of God, and similar subjects have been under consideration. And it is at this point that the author shows his religious interest. The American school of psychologists whom he has studied seem to have arrived at a purely negative position with regard to the objective reality of religious experience, explaining all upon the subjective basis. His criticism of this conclusion is, that "The whole tendency in the new science is towards the colossal *petitio principii* that, since the truth of religion cannot be proven by psychology, therefore religion is not true." (See p. 265.)

In the chapter on Limitations he makes the point that the principal cause for the limitations of the work of this school of study arises from the objective character of their study. This is in some cases conducted by psychologists who are not religious men, and who have no religious experience to guide them in seeking to understand and interpret this experience and phenomena. For this reason the new science of psychology of religion has failed to produce anything of apologetic value. Upon this point the author remarks: "Now much of the recent psychology of religion fails to recognize where psychology ends and philosophy begins" (p. 275). This point is illustrated by this quotation:

"The words of Professor M'Kellar Stewart are worthy of note in this connection. He says rightly: 'The time has arrived when, in the name of philosophy, morality, and religion, the recognition of the limitations of natural science should be

insisted upon. In so far as science has been true to its own standpoint and methods, it has paved the way for incalculable benefits to humanity. It has also encouraged some of the finest intellectual virtues—intellectual sincerity, toleration, and enthusiasm for Truth. But should it transgress its limits, or should its conclusions, valid as they are within its own sphere and limits, be put forward as the only possible achievement which mind can accomplish in its search for the nature of reality, we immediately protest.’” (P. 275.)

With these criticisms which the author makes I find myself in fundamental agreement. It may be said that he has been very generous with the credit he gives for the constructive value of the work done by psychologists in the field of psychology of religion, and especially in the field of pedagogy. We do not know where to refer the student to a better survey of this subject. The author is young in the field of psychology. He seems to have been trained to use split infinitives, for he rarely fails to split them. He is a Scotchman, with a Scotch logical mind, trying to understand the empirical work of American psychologists whose minds are functioning pragmatically. Such facts must be taken into consideration when there seems to be a failure to understand an author and his work, or the whole school and its work. But it does us good once in a while to see ourselves as a Scotchman see us.

The writer has the word “Recent” in his title. With that word we would have to quarrel. For the reviewer made a study of these very same books of these authors over ten years ago. And the more recent work in this field finds no mention. Coe, Ames, and Pratt have published several books dealing with phases of this same problem since their psychologies of religion have appeared, but none of these are given consideration. They should be read to bring the contribution of these authors up to date. Professor Leuba’s book on *God and Immortality* and also his book on *Religion Mysticism* should have received more consideration if Professor Leuba’s present position is to be understood. With these minor criticisms in mind, the reader will do well to make considerable use of this book.

ALBERT CLARKE WYCKOFF.

THE EVANGELIZATION OF PAGAN AFRICA ⁵

THIS WORK is an admirable and informing history of Christian missions to the pagan tribes of Central Africa. It forms a valuable complementary volume to the author's *Christian Missions in South Africa*, published some twenty years ago. The Islamic states of North Africa are intentionally omitted. Yet Central Africa alone offers a field for investigation and research almost bewildering in its extent. The writer, however, has so mastered his material and has arranged it with such skill that a clear and arresting narrative has been produced. It is a story of pathetic suffering and tragic loss, but also of heroic achievement and of abiding triumph. Scores of societies and hundreds of workers are shown to have been engaged in the gigantic task. The account of their efforts has been necessarily condensed. However, the style of the writer is so interesting that his brief sketches do not appear fragmentary, but constitute a vital and connected unity. The activities of the missionary enterprise are presented with continual reference to political movements and commercial undertakings, so that this volume forms a compendium of Central African exploration and colonization covering the period of the past forty years.

After the introductory chapter, which describes the geography and native races of Africa, the volume contains four books in which the history of the evangelization of pagan Africa is narrated.

Book I deals with the early history, including the age of discovery and the story of the slave trade. The latter forms a picture of peculiar horror and shame, but also includes the thrilling story of the abolition movement under Wilberforce and other famous leaders. One is made to realize both the disgrace and the wide extent of modern slavery, and to rejoice in the part which missions have played, and particularly which Christian leaders at home have assumed, in healing this open sore of the world. Book II deals with the history of missions

⁵ *The Evangelization of Pagan Africa*. By J. DuPlessis, Litt. D., D.D. Cape Town: Juta and Company. Pp. 408.

in West Africa. The work in Sierre Leone and the Gambia is first presented, and then the efforts made in Liberia. Missionary activities in the Golden Slave Coast are next depicted, with special stress laid upon the advance of Islam. The work in Nigeria and Calibar is then reviewed, with reference to such names as those of Bishop Crowther and of Mary Slessor, including an account of such a recent enterprise as that of the Sudan United Mission. The Cameroons and the Gaboon are considered next. The large number of converts and the rapid growth of the work make a story of peculiar encouragement and gratification.

The concluding chapter of this book deals with some of the West African missionary problems. Statements are quoted from Dr. Gustav Varnack relative to the Mohammedan menace, in which are shown the peculiar appeals which Islam makes to the native African tribes. It does not demand a high grade of morality; it does confer social position; further, it enjoys political prestige; and it is favored by existing governments. The other great obstacle in the way of the evangelization of West Africa is found in the liquor traffic, and the nations which hold mandates in that part of the world are shown to be responsible for conditions which they are under obligation to improve.

The Congo and Angola are the subject of Book III. Here the author reveals something of the great work achieved by Henry M. Stanley, and describes the policy of the establishment, across the continent, of a chain of mission stations. He introduces such outstanding characters as those of Grenfell and Bentley, and then presents the work of such societies as the Livingstone Inland Mission and the American Presbyterian Mission. The latter, which is the work under the control of the Presbyterian Church (South), is another picture of thrilling success and is in striking contrast to many of the stories of tragic failure which the volume records. The author next describes the work in Angola, and presents a picture of the conditions of native tribes in Central Africa and the difficulties

which their conflicts offer to missionary work. The book concludes with a review of the Congo atrocities. Here the writer proceeds with great restraint and caution. While indicating some of the cruelties perpetrated by the officials of King Leopold and recounting the efforts made in England and elsewhere to secure an investigation of conditions in the Belgian Congo, he shows the steps which were taken by the appointment of the Committee of Enquiry and the rectification made by the Belgian government of abuses which had distressed the minds of the whole civilized world.

The last book of the volume deals with East Africa. The author reverts to the early history of the work there, with its great sacrifices of life but its heroic perseverance. As might be expected, the next chapter, dealing with Uganda, forms a thrilling romance. The story of the careers of Bishop Hannington, of Mackay, and of Pilkington are well known to all readers of missionary literature; but the extraordinary achievement of Christian missions in this portion of pagan Africa should be a sufficient apologetic for the missionary enterprise, and should lead to renewed zeal at a time when missionary activities appear in some quarters to be languishing.

The next chapter deals with Nyasaland and the East. Here again we are on ground made sacred by the great achievements of Livingstone and of such a worthy living successor as Dr. Robert Laws. The advance from Zanzibar, the establishment of the Livingstone Mission, and the work on the shores of Lake Nyasa are reviewed briefly but impressively. The writer then traces the work as it is advanced toward the west, and in the next chapter shows the many efforts which are being made to secure the ultimate evangelization of Africa by the establishment of an unbroken line of missions through the heart of the continent from east to west.

The last two chapters of the book deal respectively with the work of the Roman Catholic Church in Central Africa and with the present situation and demands of the work. The latter chapter impresses the reader anew with the great difficulties to

be confronted, with the sacrifice of human life already made, with the advance of the Mohammedans, with the need of united effort on the part of Christians, and also with the large possibilities which await faithful and courageous effort in the name of Christ.

The volume contains valuable appendices. The first is a chronological table of the work of missions in pagan Africa; the second contains certain valuable documents appertaining to this missionary work; the third includes some approximate statistics; the fourth, a list of authorities; and the fifth, a selected bibliography which covers not only three hundred titles, but valuable characterizations of the books listed. The work is made still more valuable by the addition of an Index of Persons and Subjects, which is distinct from the second index of places and tribes. Last of all there is a large, clear, and well drawn eight-page map depicting West and Central Africa, especially prepared for the volume.

CHARLES R. ERDMAN.

THE LOST "BOOK OF THE NATIVITY OF JOHN" ⁶

A FEW YEARS AGO a small book appeared with the title, *Toward the Understanding of Jesus*. The present volume is a fitting companion for it, as both were written from the standpoint of Jewish rationalism. Their chief importance lies in the direction of the light they throw on the remarkable modern reaction against ancient Jewish prejudice, and in their disposition to recognize in Jesus an amazing historical character.

The age-long accusation that Jesus was a *mamzer w'ben ha-niddah* (the product of adultery and the son of a woman in her separation) has had to face the problem of His spotless character, and the liberal Jew has about decided that instead of being altogether detestable (the accusation was the worst that a Jew could bring against a man) Jesus was a worthy

⁶ *The Lost "Book of the Nativity of John."* A Study in Messianic Folklore and Christian Origins, with a New Solution to the Virgin-Birth Problem. By Hugh J. Schonfield, author of *An Old Hebrew Text of St. Matthew's Gospel*. Edinburgh: T. & T. Clark. 1929. Pp. xiv+77.

person and prophet. As a result there has arisen an earnest desire to find some explanation for His character, His origin, and the Gospel account of Him. The present volume deals with the last of these items.

It assumes that the disciples of John the Baptist regarded Him as the Messiah and that the accounts compiled by them served as a basis for the account of the nativity of Jesus as now set forth in the Gospel narratives. He states that

“ . . . there are evidences to show that there did once exist a book describing the marvelous birth of John in his character of Messiah, . . . which in parts paralleled the account of the birth of Jesus in the Gospels of Matthew and Luke. . . . In the following pages an attempt has been made to resurrect the lost *Book of the Nativity of John*, and to show how the legends contained in it, and in the Gospel narratives of the birth of Jesus, originated.” (P. 9.)

One thing should be noted at the start—the author seems incapable of entertaining the supposition that the Gospel stories may be true accounts of actual historical events. That will explain his attitude in treating all the various documents as apocryphal. He makes no distinction between the Gospels and apocryphal writings, giving them all about the same value. He draws various parallels after the most approved methods of the critics. How trustworthy these are may be judged from his own words. Thus he says:

“Unfortunately for the Lukan narrative there is no evidence to show that John and Jesus were related, or that they were nearly of an age. Such evidence as there is in the Gospels points quite the other way: that John did not know Jesus (John i.31); and that he was a considerably older man (Matt. xi.12); and even that Jesus was not born in Bethlehem, but Nazareth (Matt. xiii.54; John i.46, vii.42). In spite of all this, we should be very thankful to the writer of the *Gospel of Luke* for having substantially preserved to us the first part of a *Book of the Nativity of John*, of which . . . other writings have preserved the conclusion. The two sections dovetail into one another, and are written in the same Judaic style. . . .

“After Luke i.79 . . . in a *Book of the Nativity of*

John, there would follow the visit of the Magi, but it would have spoiled everything if the wise men had come to Bethlehem . . . and Herod had ordered the massacre of the infants, all before Jesus was born. It was too good a story to be missed and the writer of *Luke* made shift to insert it . . . between verses 20 and 21 of Chapter ii, from whence it was expunged. . . . According to Tertullian (*De carne Christi*, ii), this was the order of events known to Marcion.

"The writer of *Luke* is not the only evangelist to utilize the nativity stories of *John* for polemical purposes. The writer of the *Gospel of Matthew* is equally guilty, though in another way. . . . *Matthew* . . . refuses to record the birth of *John* at all. . . . he adapts the history of the nativity of *John*, including the Magi incident, and turns it into a history of the birth of Jesus." (P. 27.)

He thinks that *Matthew's* narrative of the nativity of Jesus closely resembles *Luke's* story of the nativity of *John*, and remarks that if "this had only been realized by Christian scholars, it would have saved them centuries of hopeless attempts at harmonizing the different accounts of the nativity of Jesus found in these two Gospels."

He admits that the supposed lost book is assumed from late legendary evidence (p. 12), but is quite positive that it antedated the Gospel stories. No suspicion that it was based on those stories is allowed to enter the argument, but if there was such a book it probably originated in that way and thus ran true to form.

The late Buddhistical story to the effect that Buddha came down from Heaven and voluntarily entered his mother's womb is patently an attempt to outdo the nativity story of Jesus, just as the *asuri-kalpa*, a witchcraft practice of the *Atharva-Veda*, is an attempt to outdo the religious rite called the *Durga-puja*, and the character of the supposed *Book of the Nativity of John* looks in the same direction.

As the author is writing a polemic he implies that some unknown author—he does not say this but quietly assumes it—of *Luke* and also some unknown author of *Matthew* did the same thing, in writing the Gospels bearing these names, to

promote the claims of Jesus as against those of John. He also assumes in the approved critical way that the two authors worked in our modern fashion, producing "parasitic literature," instead of in the ancient one, depending on living witnesses and the recollection of what they had taught. That Matthew wrote from his own experience and observation is not even admitted as a possibility. A preconceived theory is allowed to dominate the entire argument.

He makes Hebrews an Epistle to the Samaritans, regards heathen "virgin births" as paralleling the nativity story, ignoring the fundamental difference involved, and thinks that out of native Jewish sources the nativity story somehow developed. "Ought not the birth of the Messiah to have been on this wise? Indisputably, by all the interpretations of Scripture and tradition lore, it ought; and therefore it must have been." (P. 67.) He is led to say, however:

"After all, His was still a Virgin Birth; for He was born of the Virgin Daughter of Zion, of the spiritual travail of His people; and His conception was overshadowed by the Spirit of God, that Eternal Spirit which ever enlightens our darkness. We can still say with the simplicity and fervency of Peter, 'Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Messiah, the Son of the living God.' (John vi.68, 69.)

"Of John . . . even though his disciples failed to prove that he was the Messiah, we can still say with Jesus, 'He was more than a prophet.'" (P. 88.)

H. W. MAGOUN.

MRS. EDDY. THE BIOGRAPHY OF A VIRGINAL MIND ⁷

ABOUT EVERY TEN YEARS someone makes an original discovery of the real Mrs. Eddy. The surprise which results arouses an irresistible urge to acquaint the general public, laboring under more or less delusion concerning her character, with the real

⁷ *Mrs. Eddy. The Biography of a Virginal Mind.* By Edwin Franden Dakin. New York: Charles Scribner's Sons. 1929. Pp. xxii+553. Bibliography. Index. Portrait.

Mrs. Eddy. The reason this urge is given satisfaction is that the evidence is so abundant and incontrovertible that it seems that, if the truth is only given to the public, it will understand. The result is a new 'Life of Mary Baker Eddy.'

Early in the eighteen-eighties Mr. Julius Dresser made an attempt to set the public straight upon this subject. Returning from the West where he had been spending several years, he found Mrs. Eddy claiming that she was the original discoverer of the science of mental healing which she was presenting to the public in *Science and Health*. His conscience would not let him remain still when he knew the source of this system of mental healing. Having been a patient with her at Mr. P. P. Quimby's, having corresponded with her for some years concerning this system of healing, having been asked by her, upon Mr. Quimby's death, to step in and take his place in carrying on this work, he was shocked to find her making this claim. So, in a series of articles to the Boston papers, he told the public the truth concerning the source of this system of mental healing, and revealed the real Mrs. Eddy to the world. These articles and this correspondence with Mrs. Eddy are still in existence. A few years later Mark Twain in some of his experiences discovered the real Mrs. Eddy and wrote his brilliant book on Christian Science. Next, Frederick W. Peabody, a distinguished Boston lawyer, who had been drawn into several legal cases with Mrs. Eddy, felt it his duty to inform the public concerning what he had learned. Following a long series of lectures given throughout the country, he wrote *The Religio-Medical Masquerade*. Later Georgine Milmine, inspired by revelations in *The New York World* and other papers, started to investigate, and the result was her series of articles in *McClure's Magazine* and her subsequent book on *The Life of Mary Baker Eddy*.

At the close of the war, when superbelief cults were enjoying great popularity, this reviewer was asked to write a series of articles on the psychology of the appeal of Christian Science

and Spiritism. Before the study of Christian Science had proceeded far I realized that I was making a discovery that could not remain a private possession. So there appeared the book, *The Non-sense of Christian Science*. And now Mr. Dakin, in the midst of his biographical researches, has also made the discovery of the real Mrs. Eddy. The result is the book we are reviewing.

The significant fact about this series of re-discoveries of the real Mrs. Eddy lies in the identity of the person. It makes no difference which of these books you read, you will find the same personality and character. What she was when she first began to teach in 1870, that she was when the breath left her body in her palatial home at Chestnut Hill, Boston. And each biographer has come upon the same personality and portrays it.

In the year 1881, six years after the appearance of the first edition of *Science and Health*, a group of Mrs. Eddy's students who had lived with her and knew her well withdrew in a body from her association. This amazing act was accompanied with the following resolution:

"We, the undersigned, while we acknowledge and appreciate the understanding of Truth imparted to us by our Teacher, Mrs. Mary B. G. Eddy, led by Divine Intelligence to perceive with sorrow that departure from the straight and narrow road (which alone leads to growth of Christ-like virtues) made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy *cannot* longer submit to such leadership: therefore, without aught of hatred, revenge or petty spite in our hearts, from a sense of duty alone, to her, the cause, and ourselves, do most respectfully withdraw our names from the Christian Science Association and Church of Christ (Scientist)."

The original resolution was signed by each student, and Mr. Daniel Spofford, one of the signers and Mrs. Eddy's business manager and very close friend, showed a copy of it to the reviewer and told him that it was a very just characterization of the Mrs. Eddy with whom he had to deal for many years.

The reader of Mr. Dakin's life of Mrs. Eddy will become well acquainted with this same type of person, but a very sympathetic biographer will soften the picture.

There is not a single new item of information concerning Mrs. Eddy in Mr. Dakin's book. There could hardly be, so thoroughly has the field been searched by preceding writers. Yet there are several features that make this new book valuable. Mr. Dakin confines himself rigidly to a study of Mrs. Eddy, but produces a book of 552 pages. The result is a detailed portrait.

The new feature of Mr. Dakin's book is his attempt to employ the Freudian psycho-analytic method to explain the personality of Mrs. Eddy and her weaknesses. Naturally "malicious animal magnetism," the famous "M. A. M." of Mrs. Eddy's letters and writings, becomes very central in this interpretation. No other biographer has done as full justice to this important feature. While it makes much of "M. A. M.," this psychological approach makes Mr. Dakin very generous in his attitude towards Mrs. Eddy's amazing inconsistencies and apparent hypocrisies. Two quotations will show this:

"If Mrs. Eddy's own secretive resort to dentists and physicians appears strange to one familiar with her preachings, let it be remembered that all her life she lived in two different worlds, between which there was a closed and locked door. For the world of external reality she had only a repulsion and disdain. Again and again she would seem to throw this deep-rooted complex off: momentarily she would cease to be the introvert and would reach out to grapple with the realities of the universe around her in a fashion wholly brilliant, daring, and amazing." (P. 370.)

"But such periods with Mrs. Eddy were of the briefest duration. . . . Strange interludes from which she always returned to the hidden dream life within herself. . . . In this inner world she lived the greater part of her existence. While there she recognized no logic and no consistency. She did not even recognize objective truth . . . for in the dream world there is no standard by which truth can be measured." (P. 370 f.)

Then he continues:

"Thus it was that Mrs. Eddy could even lie to those around her, and be unconscious that she lied. She asserted that which she wanted to believe: she desired so earnestly to believe it that for her the desire was a realized truth." (P. 371.)

This psychological discussion concludes with this paragraph:

"If this psychological process seems obscure, as well it may to the normal mind, then let only the conclusion be emphasized: Mrs. Eddy repaired to doctors without any feeling of the hypocrite, without any thought that she ought to be practising what she preached. She always preached what she believed, this is, what she wanted to believe. She always did what the exigencies of the occasion required. After all, viewed in this aspect, she was not greatly different from the ordinary run of men. Let those without sin cast a stone." (P. 371.)

All the way through his book Mr. Dakin shows the same generous spirit toward Mrs. Eddy's weaknesses. It convinces the reader that he has no ulterior motive in portraying the character he makes live in his pages. We might let the review rest at this point, but the psychologist within us cannot resist calling attention to the fact that Mrs. Eddy was never as free from knowledge of her inconsistencies and apparent hypocrisies as Mr. Dakin would make her appear. In fact, her development of the fear of "malicious animal magnetism" grew out of this very knowledge and conscience which she is supposed not to have possessed. It started when she saw young Kennedy leave her, with the knowledge he had of her and her system. It grew by leaps and bounds when she saw Daniel Spofford breaking away, with all of the knowledge of her which their correspondence shows and the disappointment which rankled in Mr. Spofford's breast when he found she had married Eddy. It raged in her last days when she finally broke with Mrs. Augusta Stetson, her most intimate and feared friend. And it was wild in the days when she drove her adopted son, Dr. Foster, from her home.

Mrs. Eddy as a divinity and a god had much to fear from people, and it was this fear, entangled with her imagination and her abnormal belief in the power of the mind to influence matter and cause harm, which built up her fiend, "malicious animal magnetism." Had she been as free from conscious knowledge of her inconsistencies as Mr. Dakin suggests she would never have been such a believer in "M. A. M."

This criticism is of small significance, and should not lead the reader to discredit the book. Mr. Dakin has done a very splendid piece of work, and so will carry on the real Mrs. Eddy for a generation, until someone else makes this same discovery.

ALBERT CLARKE WYCKOFF.

THE BIBLICAL REVIEW

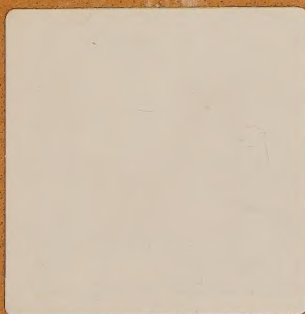
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